# The FIQH of Worship

Commentary on
Ibn Qudamah's "Umdat al-Fiqh"
(The Reliable Source of Fiqh)

فقه العبادات . شرح عمدة الفقه



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# *Fiqh of Worship (1)*

شرح عمدة الفقه

## *Commentary on 'Umdat al-Fiqh (The Reliable Source of Fiqh)*

***by***

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بسم الله الرحمن الرحيم

## Welcome, Seeker of Knowledge

This is the statement said by Prophet Muhammad, peace and blessings be upon him, fourteen centuries ago and it has been since then engraved in the hearts and minds of his followers and the inheritors of his knowledge. They use it to welcome seekers of knowledge from any part of the globe whom they receive with a smiling face and whose interest and devotion to seek such a precious knowledge they hold dear.

Islamic Knowledge, dear learner, is the heritage of prophethood as Prophets left no money to be inherited. They left nothing but knowledge. The more one gets of that knowledge, the larger his/her share of the Prophet's inheritance becomes. This is why seeking knowledge is the most invaluable goal for which people can ever spend their time and money. Any second that passes without learning something new or performing a good deed will be a cause for great regret.

Taking its very initial steps towards spreading the authentic Islamic knowledge in the vast lands of Allah in His Name and adopting the way of His Prophet Muhammad (peace and prayers be upon him), the International University started with its headquarters in the Latin America as a

beginning point for covering the entire vast continent. The University seeks to follow the steps of the first generation of Companions of the Prophet Muhammad (peace be on him) who left Medina and set out to spread his knowledge and guidance. Setting out instead of staying in Medina and being close to the Prophetic Mosque where the reward for one prayer is equal to 1000 prayers in any other mosque, the Companions have actually paved the way for the Prophet's message to spread all over the world.

Here is a piece of advice for the seeker of knowledge on the outset of his/her journey: Make sure that you seek knowledge only for the cause of Allah and keep away from any personal benefit. As those who seek knowledge for the sake of any worldly interest and not for the sake of Allah will not enjoy the scent of Paradise. Remember the great hadith: “Deeds are (rewarded) but by intentions and everyone will be rewarded according to his intention.”

The best way to obtain Islamic knowledge is orally and through live interaction and this has been the best means adopted to graduate the scholars of Islam along the history. If such mechanism is made possible and available, it should be adopted and one should know that if s/he depends solely on the book as the source of learning, he is more liable to err. Therefore, one should not miss the lectures offered by the Academy whether through the visiting professors or via

video-conferencing. One should do his/her best to learn more and more and be serious in obtaining Islamic knowledge. One should also benefit from the self-assessment questions at the end of each unit. Finally SAA wishes success for all seekers of knowledge in both worlds. May Allah guide us all to the right path.

*Prof. Dr.*
*Salah As-Sawy*
**Chairman of the University**

## ***Key to abbreviations:***

| | | |
|---|---|---|
| **Ag** | : | agreed upon (reported by both al-Bukhari and Muslim) |
| **B** | : | al-Bukhari |
| **M** | : | Muslim |
| **A** | : | Ahmad |
| **D** | : | Abu Dawood |
| **T** | : | at-Tirmidhi |
| **N** | : | an-Nasa'ee |
| **Ma** | : | Ibn Majah |
| **G** | : | the group, reported by all the above |
| **H** | : | al-Hakim |
| **Kh** | : | Ibn Khuzaimah |
| **Hib** | : | Ibn Hibban |
| **Ba** | : | al-Baihaqi |
| **Tab.K** | : | at-Tabarani in al-Kabeer |
| **Tab.A** | : | at-Tabarani in al-Awsat |
| **Tab.S** | : | at-Tabarani in al-Sagheer |
| **I** | : | Irwa' al-Ghaleel by al-Albani |
| **Auth** | : | Authentic |
| **S** | : | Sound |
| **W** | : | Weak |
| **H** (underlined) | : | Hanafi; h (underlined): the less popular opinion in the madhhab. |
| **M** (underlined) | : | Maliki; m (underlined): the less popular opinion in the madhhab. |
| **S** (underlined) | : | Shafe'ee; s (underlined): the less popular opinion in the madhhab. |
| **A** (underlined) | : | Hanbali (Ahmad ibn Hanbal); a (underlined): the less popular opinion in the madhhab. |
| **H2, M2, S2, A2** (underlined) | : | another opinion in the madhahb. |
| | | T: Ibn Taymeah's choices. |
| **Z** (underlined) | : | Zahiris |

## ***Notes and Acknowledgments***
## ***By the Commentator***

**Notes:**

- The word "fiqh" literally means "understanding", which would then mean in the context of the religion the good understanding of the entire religion. In the terminology, it is used to refer to the Islamic law. The Islamic law addresses the Divine injunctions pertaining to worship, personal conduct and interpersonal dealings. The jurists study these rulings and the evidence used to derive them. The science of fiqh is thus defined as: the recognition of the religious rulings derived from the detailed proofs.

- The proofs are absolute and relative. The absolute ones are the Book of Allah, the Sunnah of His Messenger and the consensus of the ummah. The relative ones include *al-qiyas* (analogy), which could, when clear, come closer to the absolute proofs, then there are many other sources of proofs with some controversy regarding their strength, applications and scope. These issues are discussed in detail in the books of "*Usool al-Fiqh*" (Principles of Fiqh).

- All actions (not objects) have rulings in Islam, and they belong to one of the following five categories:

1. Mandatory (wajib)
2. Preferable (mustahab)
3. Permissible (mubah)
4. Disliked (makrooh)
5. Forbidden (haram)

It is the work of the faqeeh (jurist) to deduce from the proofs a ruling for every action. That requires an immense amount of knowledge of the Quran, Sunnah, scholarly opinions, language and many other disciplines.

- There are five major and comprehensive legal principals that serve as the thread connecting the pearls of fiqh and they apply in all of the chapters of fiqh, and these are:

1. Deeds are but by their intentions
2. Certainty is not negated by doubt
3. Hardship mandates the making of concessions
4. No harm and no reciprocation of harm
5. Customs are given consideration

You will find these principles frequently used throughout the book.

- Fiqh is either studied according to one madhhab (fiqh madhhabi) or according to the various schools of fiqh recognized by the ummah as well as the opinions of independent scholars, and that is called "fiqh muqaran"

(comparative fiqh). There are benefits in every method, but most of the scholars recommend for the beginner on the path of the serious seeking of knowledge to start with one madhhab. In this work, we will follow their advice by choosing a classical matn of fiqh madhhabi, which is here hanbali. We will add a flavor of comparative fiqh in the footnotes to attain some of the benefits of this method as discussed here below.

- The fiqh is usually divided into two large categories: Fiqh of Worship (fiqh al-'ebadat) and Fiqh of Interpersonal Dealings and Personal Conduct (fiqh al-mu'amalat wa al-adaab ash-shar'eyah). Fiqh al-'ebadaat includes the chapters of Purification, Prayers, Funerals, Zakat, Fasting and Pilgrimage. In this first part, we will have Purification, Prayers and Funerals.

- The book of al-'Umdah is an abbreviated book of Fiqh according to the hanbali school of Fiqh (madhhab). The abbreviated books used to be called "*matn*" (text). Then, commentaries (*shurooh*, pl. of *sharh*) and footnotes and side notes would be added (*hawashi*, pl. of *hasheyah*). The *mutoon* (pl. of *matn*) were meant to be decisive and easy to memorize by the students of knowledge. They served as a code.

- Al-‘Umdah is highly regarded within the hanbali madhhab and it is written by one of the greatest scholars within the madhhab as well as in the history of Islam, which is Imam Ibn Qudamah (may Allah bestow mercy on him) who died in the year 620 A.H.

- The reason why I chose to write a brief commentary on the book vs. using one of the older and certainly more credible ones written by our greater scholars of the past is to place more emphasis on the issues that face the contemporary Muslims more frequently. Also, Muslims who live in English speaking countries may have different needs that I meant to address. I also added some views from outside of the madhhab when indicated. This is particularly important knowing that many of the contemporary students may only study one book.

- Quoting opinions that are contrary to those of the author's should not be perceived as a form of disrespect for the author, who was one of the greatest in the history of Islam, to the point that Imam Ibn Taymeah said that no one has entered *ash-Sham* after al-Awza'ey that is more knowledgeable than al-Muwaffaq (Ibn Qudamah). The scholars of the past and present differed and will continue to differ in the future *in-sha'-Allah*. The opinions that I present here are for notable scholars as well, and the truth is not confined within one *madhhab* or one scholar's positions. That

doesn't mean that what I consider to be strong is in fact stronger, for I am in no position to say that. I have, therefore, chosen to avoid the use of words such as stronger or weaker, and when I believe in the strength of a particular position, I simply call it strong. It remains the reader's responsibility to seek what he feels is more consistent with the proof.

- Some of the other benefits of mentioning opinions from within and without the madhhab of the author include getting us used to the disagreements between the jurists and learning why they differed, which will make us have more respect for all of them and appreciation for their ijtihad (Expert reasoning). Also, it would help us recognize other strong and popular opinions that are different from the author's. This may have various benefits and may spare us from uneducated and often futile debates.

- It would be a valid question to say, if you will not abide by the opinions of al-'Umdah why call the book an exegesis of the 'Umdah, and why not gather opinions from different books and give the new book a different name? The reply to this is that the student of knowledge should attempt to memorize (or come close) the text of one single classical book like al-'Umdah written by one of Islam's greatest scholars of all times like Ibn Qudamah. Then, the student of knowledge may broaden his horizons by learning about the various opinions of the other equally great scholars of Islam. This method would protect him from confusion, and unless

the truth is obvious to him to be with another scholar, he should abide by the opinion of the *madhhab* he chose to study. Hopefully, having the 'Umdah on the top of the page and separate from the commentary will help the student make a visual distinction in his memory between the text and the commentary.

- It is also noteworthy to mention here that I tried to avoid adding anything to the text (*matn*) except when I felt necessary or helpful to add some titles or explanations. You will find those additions clearly demarcated by being inside the cornered brackets [ ].
- H, M, S, A used to refer to the different madhhabs in the footnotes do not mean that it is the only opinion within the madhhab. Nor do they always mean it is the opinion of the founder, for sometimes another opinion contrary to the founder's becomes the more popular. That is because our great jurists, particularly the earlier ones were seekers of the truth, not zealots.
- The use of "should" before a recommendation doesn't necessarily mean it is obligatory, for it may be preferable or mandatory, likewise, the use of "should not" doesn't mean it is forbidden, for it may be disliked or forbidden. When "must" and "must not" are used, it means an obligation or prohibition respectively.

## *Acknowledgements:*

- I used the website resources for looking up textual evidence, verifying authenticity of reports and obtaining translations of different verses of the Quran and ahadeeth, as well as some quotations of the earlier and latter scholars. Of the sites I benefited from the most are:
  - www.searchtruth.com
  - www.usc.edu
  - www.islam-qa.com
  - www.dorar.net
  - www.al-islam.com
  - www.islamtoday.net
- I also benefited from Jamal Zarabozo's translation of *Fiqh-us-Sunnah*, the blessed book by the late scholar Sayed Sabiq (may Allah bestow mercy on him) which is made available at www.usc.edu. I made some modifications to the translation when I felt necessary. I also benefited from the translation of "'Umdat as-Salik" named "Reliance of the Traveller" by Nuh Ha Mim Keller.
- I would, finally, like to thank all members of the staff of the Sharia Academy of America (SAA), who were instrumental in encouraging me to finish the first part of this work for the benefit of their students.
- May Allah greatly reward all of those who diligently, relentlessly and tirelessly work for the cause of this beautiful religion and may He pardon them, forgive their shortcomings and faults and may He be pleased with them.

# مقدمة

# *THE INTRODUCTION*

# *BY*

# *THE AUTHOR OF THE BOOK OF AL-`UMDAH*

بسم الله الرحمن الرحيم

*In the name of Allah, most Beneficent, most Merciful.*

الحمد لله أهل الحمد ومستحقه، حمداً يفضل على كل حمد كفضل الله على خلقه، وأشهد أن لا إله إلا الله وحده لا شريك له شهادة قائم لله بحقه، وأشهد أن محمداً عبده ورسوله غير مرتاب في صدقه، صلى الله وسلم عليه وعلى آله وصحبه ما جاء سحاب بوَدْقه، وما رعد بعد برقه.

**All types of thanks and praise are due to Allah, the most worthy of thanks and praise, a praise superior to all other types of praise, like the superiority of Allah over all of His creation. I bear witness that nothing deserves to be worshipped / adored except for Allah, He's one without partners, the witness of someone who recognizes and establishes His right. I bear witness that Muhammad is His slave and messenger, without being doubtful about his truthfulness. May Allah bestow blessings on him, his family, and his companions – as long as the clouds bring about rain and the thunder comes after the lightning.**

أما بعد، فهذا كتاب في الفقه اختصرته حسب الإمكان، واقتصرت فيه على قول واحد ليكون عمدة لقارئة، فلا يلتبس الصواب عليه باختلاف الوجوه والروايات.

***To proceed:*** This is a book on Jurisprudence. I summarized it as much as possible. I limited myself in it to one opinion, in order that it becomes a reliable source of information, and so that the right opinion isn't confused because of differences in the opinions narrated by the scholars after Imam Ahmad and those narrated from him directly.

سألني بعض إخواني تلخيصه ليقرب على المتعلمين، ويسهل حفظه على الطالبين، فأجبته إلى ذلك معتمداً على الله سبحانه وتعالى في إخلاص القصد لوجهه الكريم، والمعونة على الوصول إلى رضوانه العظيم، وهو حسبنا ونعم الوكيل.

Some of my brothers had asked me to summarize it to make it more accessible to those seeking knowledge, and to make it easy to memorize for the seekers/students of knowledge. So I answered this request, relying on Allah to make my intention sincere and for His Face, and help me upon reaching His great pleasure. He is sufficient for us and the best disposer of affairs.

وأودعته أحاديث صحيحة تبركاً بها، واعتماداً عليها، وجعلتها من الصحاح لأستغني عن نسبتها إليها.

I included in it authentic narrations for their blessings, and authority. I chose them from the authentic collections in order to not need to reference them.

# كتاب الطهارة

# *THE BOOK OF PURIFICATION*

# The Book of Taharah (Purification)

## Introduction to the book [1]

Purification is the key to prayer which is the main pillar of the religion, and this is why the books of fiqh are begun with this topic being a precondition for the validity of prayer. Purification should be maintained both inwardly and outwardly, and the present study covers the latter. Inward purification is not tackled in books of fiqh but rather in the Books of Raqa'iq (Heart Softeners). Being outwardly pure is not enough and one should not neglect to purify the inward as well.

We get purified to stand before Allah in prayer which is supposed to act as a purifier of one's soul and heart. This is the assertion of the Qur`anic verse that reads,

﴿وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنكَرِ﴾ [العنكبوت:٤٥]

﴿***…and establish prayer! Verily, prayer preserves from lewdness and iniquity …***﴾ [29:45].

(1) The word "kitaab" (book) was used by the scholars to refer to several related topics gathered together. Each book – like the book of prayers or fasting – would include many chapters called "bab"s (literally, doors). The books were called so because they are several paragraphs gathered and the root of the word "kataba" refers to gathering. The chapters are called doors because they open a door for the student to exit from ignorance to knowledge.

The outward impurities are of two types: Ritual impurities and physical ones. The ritual impurities are minor or major; the former is removed by wudu` (minor ablution) and the latter by ghusl (major ablution) both with water. In case water is not available, tayammum (dry ablution) is allowable instead.

Physical purification: it is the act of removing the filthy objects which afflict one's body or garment or place of worship. Such a type of impurity is removed by water or any equivalent liquid that can remove the impurity. So if one is ritually pure and then some filthy object afflicted him, he will need only to remove such impurity without making new wudu`.

These topics and many other details related to purification will be tackled in this chapter which is covered in five units as follows:

1. Rulings of waters
2. Using Utensils and lavatory, which includes two chapters:
    1) Utensils & Vessels
    2) Using The Lavatory
3. *Wudu`* (Minor ablution), which includes three chapters:
    1) Wudu’
    2) Wiping On Socks

    3) Nullifiers Of Wudu’

4. *Ghusl* (major ablution) & *Tayammum* (dry ablution), which includes two chapters:
    1) Ghusl
    2) Tayammum
5. *Hayd* (menstruation) & *Nifas* (minor ablution), which includes two chapters:
    1) Hayd
    2) Nifas

**So, you will have ten chapters in five units under the Book Of Purification.**

# *UNIT ONE*

# *RULINGS OF WATER*

# Content of Unit

- **Rulings of the Types of Water**

## Importance of the Unit:

Ritual Purity is a condition for the validity of prayer, thus, every Muslim is enjoined to know how to achieve it and to learn about the types of water that can be used for such a purpose; the latter part will be discussed in this unit.

## Learning Objectives:

Dear learner, after studying this unit you should be able to:

- Recognize the pure and impure water and Learn the different rulings pertaining to water

## باب أحكام المياه

## B1-C1 Chapter on the Rulings of the Types of Water:

### (I) [General Ruling of Water]

خلق الماء طهوراً، يطهر من الأحـداث والنجاسـات، ولا تحصـل الطهـارة بمائع غيره.

Water[1] was created pure and purifying[2] , it purifies from ritual impurities (*al-ahdaath*)[3] and physical impurities (*an-najasaat*) [4]. Purity cannot be attained from any liquid

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(1) Water in *shari'a* is divided into four types:
- 1- *Mutlaq* (plain) water, including that of sees, rivers, rain, snow, hail and wells
- 2- Used water (used to remove ritual impurity- assuming it was collected after dripping from someone who made ritual ablution.)
- 3- Water mixed with pure substances
- 4- Water mixed with impure substances

(2) Pure is not necessarily purifying, for tea and ink are pure but by consensus you can't use them to perform ritual purity. That is with regards to all substances in general, but what about water?
Most scholars divide water into
- 1- pure and purifying,
- 2- pure not purifying and
- 3- impure.

Some scholars, including <u>(T</u>), argue that as long as you call it water, it is either pure and purifying or impure, as you can see in the following discussions.

(3) Ritual impurities are the nullifiers of wudu’ and whatever makes ghusl (ritual bath) required.

(4) According to the majority (<u>M + S + A</u>) only water removes physical filth (*najasah*) – off the body and garment…etc -, but (<u>H)</u>, and (<u>T)</u>

other than it[1].

**(II) [Flowing Vs. Stagnant – Large Vs. Small]**

فإذا بلغ الماء قلتين أو كان جارياً لم ينجسه شيء إلا ما غير لونـه أو طعمـه أو ريحه، وما سوى ذلك ينجس بمخالطة النجاسة، والقلتـان مـا قـارب مائـة وثمانية أرطال بالدمشقي

When the water reaches *qullatayn* (two large containers) or it's flowing, then nothing can render it impure, except what changes its color, taste, or odor; other than that would

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indicated that if the filth was effectively removed by anything, it is sufficient. You = may find this information pertinent to modern applications when confronted by the issue of ***dry cleaning***, for according to (H) and (T), it is sufficient as long as it effectively removes the filth. The same applies to removing the filth with stain removers and other chemical substances. The opinion of (H) and (T) is strong.

(1) For Allah (glorified and exalted be He) said:

﴿... وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَـاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا...﴾

﴿4/43. …***And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth***…﴾.

Notice that Allah (glorified and exalted be He) didn't mention any liquid before soil, indicating that there is no replacement for water when it comes to ritual purity except by dry ablution.

be rendered impure by any mixing with impurities[(1)]. *qullataan* is approximately 108 Damascene pounds[(2)].

## (III) [Mixing With Pure Substances And Used Water]

وإن طبخ في الماء ما ليس بطهور، وكذلك ما خالطه فغلب على اسمه، أو استعمل في رفع حدث سلب طهوريته.

And if something that is pure but not purifying was cooked within the water or it was mixed with the water and it prevailed upon its name (characteristics)[(3)] Or if it was used in removing a ritual impurity, then it will be stripped of its attribute of being a purifier[(4)].

(1) Many scholars, including (M + a + some shafe'ees + T) maintain that all water small or large in amount will be only rendered impure if its taste, color or odor changed with the impurity.

(2) The two containers = approximately 190 liters.

(3) According to (A + H), mixing (H: without cooking; A: even with cooking) which results only in a minor change in the water's characteristics doesn't render it non-purifying since "the Messenger of Allah (blessings and peace be upon him) and Maimunah (his wife) washed themselves from one (water) container that had a trace of dough in it." Reported by (A) and others from Umm Hani'. He (blessings and peace be upon him) also advised the use of the dried crushed leaves of the lote tree – which they used as soap – in the post mortem washing of his daughter Zaynab. (G).
(a + M + S): mixing or cooking of pure substance that caused any change in the water will render it non-purifying.
By agreement, mixing with things that are usually seen in nature mixed with water such as mud and algae doesn't change the original ruling of water which is being pure and purifying.

(4) "The Messenger of Allah (blessings and peace be upon him) wiped his head with the extra water that was in his hand." (D). This

## (IV) [Doubts Regarding Purity]

وإذا شك في طهارة الماء أو غيره ونجاسته بنى على اليقين

a. And if he has doubts regarding the purity of the water or something else, or its impurity, he should base his actions on certainty(1).

وإن خفي موضع النجاسة من الثوب أو غيره غسل ما يتيقن به غسلها

b. If the filthy spot on his garment or otherwise was obscured, he should wash of his garment (or whatever else) what would be sufficient to make him certain he washed off the impurity(2).

وإن اشتبه ماء طاهر بنجس ولم يجد غيرهما تيمم وتركهما،

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hadeeth can be a proof for the other opinion (M + s + a + Z + T) that considers used water pure and purifying.
According to (T), water is either impure or pure and purifying. There is no third category of pure but not purifying as long as it falls under the general term of water.

(1) That means if he was sure it was pure and doubted whether it became unpurified, he should assume it is pure; and if he was sure it became unpurified and doubted whether it has been purified (such as by adding a larger amount of water or evaporation of the filth), he should assume that it is still impure.
That means: cast the doubt away. The second agreed upon major comprehensive legal principal is: "Certainty is not negated by doubt." Many people suffer from obsessions regarding their purity that could be devastating. The righteous predecessors were simple and not obsessive, 'Omar (may Allah be pleased with him) passed by a gutter (and got wet). His companion asked the owner if the water was pure or not, whereupon 'Omar told the owner not to answer the question, and went on his way.

(2) This is based on the *fiqhi* (juristic) principal: "The act necessary to fulfill an obligation is obligatory."

c. If pure water was confused with impure water[1] and he didn't find any other water, he should make tayammum and leave both [i.e. the pure and impure water].

وإن اشتبه طهور بطاهر توضأ من كل واحد منهما،

d. And if purifying water was confused with pure water that is not purifying[2] [E.g. water previously used to remove impurity] then he should make wudu out of each one of them[3].

و إن اشتبهت الثياب الطاهرة بالنجسة صلى في كل ثوب صـلاة بعـدد الـنجس وزاد صلاة.

e. And if there are both clean and unclean garments, then you should pray a certain number of times equal to the number of unclean garments, plus one. You should make each prayer in a different garment.

**(V) [Removing Various Impurities]**

وتغسل نجاسة الكلب والخنزير سبعاً إحداهن بالتراب

a. The impurity of the dog and the pig[4] should be washed seven times, including one time with soil.[1]

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(1) That confusion can only happen according to T's opinion in the case of someone loosing his senses or in the dark…etc because according to him, the water is rendered impure only if it changed by an impurity.

(2) That confusion can not happen according to T's opinion to someone with intact senses, because according to him, the used water is purifying and the water that mixed with a pure substance will be rendered non-purifying only if its characteristics changed to the point where you don't call it water anymore.

(3) Because here he would be sure that he made *wudu'* with purifying water, and even if his second *wudu'* was done with pure but not purifying water, he would still be ready for the prayer. That is unlike the previous example where if the second *wudu'* was performed using impure water, then he would have impurity on his body and may not pray in this condition.

(4) The other view is that the pig's impurity may be washed once and that is the position chosen by Ash-Shafe'ees and considered stronger

ويجزئ في سائر النجاسات ثلاث منقية

b. It shall be sufficient for the rest of the impurities to wash them three times until purified. (2)

وإن كانت النجاسة على الأرض فصبة واحدة تذهب بعينها لقوله ﷺ: «صبوا على بول الأعرابي ذنوباً من ماء».

c. And if the impurity's on the ground then pouring over it will remove its (harm). Because of the saying of the Messenger (blessings and peace be upon him), "So pour upon the urine of the Bedouin one bucketful of water."(3)

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by contemporary hanbalis like Ibn 'Uthaimeen (may Allah bestow mercy on him) in his book "*Ash-Sharh al-Mumti'*". They feel the anlogy is imperfect since the dog and pig are dissimilar. Also, there used to be pigs during the time of the Messenger (Allah's peace and blessings be on him) and he did not make any specific regulations regarding the removal of their impurity.

(1) Abu Hurairah reported: The Messenger of Allah (may peace be upon him) said: "The purification of the utensil belonging to any one of you, after it is licked by a dog, lies in washing it seven times, using sand for the first time." (M) and in a different report in (M) he added also throwing whatever is in the vessel.
This applies to utensils by agreement (except for some disagreement over the number of washes). As for the clothes touched or licked by dogs, there is a disagreement over this issue. According to (M), the ruling does not apply to clothes. His opinion is strong, since the Prophet did not mention the clothes, and likening the clothes to the utensills is not a perfect analogy.
Some of the shafe'ees and hanbalis indicated that soap would suffice instead of soil.

(2) The other view concerning washing other types of impurity is that whatever will remove the impurity is sufficient, and there is no specific number of times. This opinion is strong due to the lack of evidence on the need to wash three times. Allah knows best.

(3) (G) except (M).

ويجزئ في بول الغلام الذي لم يأكل الطعام النضح.

d. It's sufficient to remove the impurity of a male[(1)] infant's urine that hasn't started eating regular food to sprinkle the area with water so it's wet, but not soaked.

وكذلك المذي، ويعفى عن يسيره ويسير الـدم ومـا تولـد منـه مـن القيح والصديد ونحوه، وحد اليسير هو ما لا يفحش في النفس،

e. Likewise, prostatic secretions al-madhee, takes this same ruling as a male infant's urine. A trivial amount of it [al-madhee][(2)] will be excused. Likewise, the trivial amount of blood[(3)] and its by-products of pus, purulent matter, and similar things are all exempt. The trivial amount is that which is not repugnant.

**(VI) [Semen And Urine of livestock]**

ومني الآدمي، وبول ما يؤكل لحمه طاهر.

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(1) It was suggested by some scholars that the reason of the distinction between the male and female is that the male's urine splatters around and would cause hardship if it has to be washed off.

(2) *Madhee* is the prostatic secretions excreted by one when thinking of sex or during foreplay. The ruling of it was explained by the prophet: "Make ablution and wash your penis." (B). with regards to the clothes, he (blessings and peace be upon him) said: "'It is sufficient for you to take a handful of water and sprinkle it over [the stained spot]." (D) and (T) who said it was *hassan* (sound). Madhee is considered by (A) lightly impure.

(3) The similarity is in the exemption of trivial amounts only, but he didn't mean that blood may be cleaned off by simple sprinkling, for the popular opinion in the *hanbali* madhhab is the impurity of all bloods. According to a less popular opinion, human blood, aside from the menstrual blood is all pure.

The semen of a human and the urine of the animals whose flesh can be eaten are all pure.[1]

(1) That is the position of the majority on both issues.

# Summary of The Unit

- Water in shari'a is divided into four types:
  - Mutlaq (plain) water, including that of sees, rivers, rain, snow, hail and wells
  - Used water
  - Water mixed with pure substances
  - Water mixed with impure substances.
- When the water reaches *Qullatayn* (two large containers; approximately 190 litres) nothing can render it impure, except when an impurity changes its colour smell or taste. That is by consensus. They differed over an amount less than that whether it becomes pure by the mere mixing with impurity or only when its characteristics change.
- They disagreed over water mixed with pure substances; some considered it pure but not purifying while others considered it both pure and purifyiing as long as it is still called water. The same disagreement took place regarding used water.
- If one is sure that water is pure and doubted whether it became impure, he should assume it is pure; and if he is sure it became impure and doubted whether it has been purified, he should assume that it is still impure. That means, "Cast the doubt away."

- Impurity of dogs and pigs – though controversial regarding pigs - should be washed seven times including one with soil. As for other impurities, three times are sufficient to be pure or even once according to some.

- Impurities on grounds are removed by just pouring water over them, but that does not apply to carpets.

- Impurity of the male infant's urine is removed by just sprinkling the unclean spot with water. The same ruling applies to the prostatic secretions (almadhee). The semen of a human and the urine of the animals whose flesh can be eaten are all pure.

# Self-Assessment Questions

## Essay Questions:

1. State the different types of water.
2. What are the different categories of rulings pertaining to water. Mention the two classifications.
3. How to cleanse the impurity of dogs and pigs, impurity on grounds, and that of male infant's urine.

## Place a check mark for correct answers and an 'X' for wrong answers:

| | | |
|---|---|---|
| 1. | The qullatayn (two large containers of water) approximately equals (190). | ( ) |
| 2. | Ritual Purity can be attained by using liquids other than water. | ( ) |
| 3. | The majority of scholars maintain that if the physical filth can be removed by any object other than water it is sufficient. | ( ) |
| 4. | Semen of the human being is impure. | ( ) |
| 5. | Urine of the inedible animals is impure | ( ) |

## ***Multiple choice questions:***

1. The Qullatayn (two large containers) of water are approximately (109 – 119 - 190) litres.
2. If someone is sure that water is pure and doubts whether it became unpurified, he should assume that it is (impure – pure).
3. If someone is sure that water became unpurified and doubted whether it has been purified, he should assume that it is (impure – pure).
4. If pure water was confused with impure water and he didn't find any other water, he should (make ablution two times with the two available amounts – make *tayammum* and leave both).

## *Didactic Activity:*

**Dear student, in order learn more about the topics tackled in this unit, you should achieve the following:**

*Write a paper on the various types of water identifying that which can be used for purification.*

# Unit Two

## Utensils and Lavatory

# Contents of Unit

- **Vessels and utensils**
- **Etiquettes of using the lavatory**

## Importance of the unit:

This unit is intended to illustrate the rulings related to using utensils and the etiquettes of using lavatory as well. After you learned about what types of water you may use in purification, Ibn Qudamah (may Allah bestow mercy on him) shows you what kinds of vessels you may put this water in and use for various reasons. Thenm he covered the ettiquettes pertaining to using the lavatory.

## Learning Objectives:

Dear learner, after studying this unit you should be able to:

- Be acquainted with the rulings pertaining to using utensils.
- Learn the etiquettes of using the lavatory.

# باب الآنية

## B1-C2 Chapter on Vessels & Utensils

**(I) [Forbidden Utensils]**

لا يجوز استعمال آنية الذهب والفضة في طهارة ولا غيرها، لما روى حذيفة أن النبي ﷺ قال: «**لا تشربوا في آنية الذهب والفضة، ولا تأكلوا في صحافها فإنها لهم في الدنيا ولكم في الآخرة**».

وحكم المضبب بهما حكمهما إلا أن تكون الضبة يسيرة من الفضة،

It is not lawful to use gold & silver vessels in purification or otherwise, like eating & makeup. That is because of the statement of the Messenger of Allah: "Do not drink in gold or silver vessels and do not eat in dishes made of them, for they are for them (unbelievers) in this life and for you in the Hereafter" (1)

The ruling of vessels soldered(2) by them is likewise, except if it was a small silver solder.

**(II) [Allowable Vessels]**

ويجوز استعمال سائر الآنية الطاهرة واتخاذها، واستعمال أواني أهل الكتاب

(1) (Ag).
(2) The same applies to plating.

وثيابهم ما لم تعلم نجاستها.

It is permissible to use all pure vessels(1) and possess them.

Likewise is the usage of the vessels (and utensils) of the People of the Book and their clothes, unless they are known to be impure(2).

**(III) [Pure and Impure Parts of Dead Animals]**

وصوف الميتة وشعرها طاهر. وكل جلد ميتة دبـغ أو لم يـدبغ فهـو نجـس. وكذلك عظامها، وكل ميتة نجسة إلا الآدمي. و حيوان الماء الذي لا يعيش إلا فيه، لقول رسول الله ﷺ في البحر: والطهور مـاؤه الحـل ميتتـه. ومـا لا نفس له سائله إذا لم يكن متولداً من النجاسات.

The wool of dead animals(3) and their hair is pure(4).

(1) Even if they were more expensive than silver and gold.
(2) You will assume their purity and you will not need to investigate it. the Messenger of Allah (blessings and peace be upon him) did eat the food of the people of the book without asking them about the status of their utensils. If there is no need to use their vessels and clothes, you are encouraged to avoid them, since many scholars disliked their use based on the statement of The Messenger of Allah regarding them: “Do not eat in them unless you don’t find others, then wash them and eat in them" (M).
(3) This refers to animals that have not been slaughtered or those impermissible to eat, even if they were slaughtered.
(4) The Majority ( H + S + A) considered the hair of pigs impure, but allowed its use in threading. (M + a + T): pure. Feathers are pure like the hair.

Every hide of non slaughtered dead animals whether it has been tanned or not is impure[(1)] (filthy), likewise are their bones[(2)].

**Every dead body is filthy except**

[ 1] that of humans

[ 2] and the sea creatures that do not live except in it, because of the statement of The Messenger of Allah regarding the sea:" its water is pure and its dead (animals) are permissible (to eat)"[(3)]

and that which does not have blood as long as it did not emanate from filth[(4)].

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(1) The majority of scholars (S + H + a) consider the hides pure after tanning, H: except for pigs; S: except for dogs and pigs; Z: including dogs and pigs. A2: only those animals who are permissible to eat.

(2) The scholars are split regarding the purity of these bones. (M + S + A): impure. (H + a + T): pure. The latter opinion is strong, since many of the righteous predecessors used ivory and allowed its trade. Ivory is from the tusks of elephants, which are their upper incisors. Teeth and bones should take the same ruling. The same would apply to horns and claws.

(3) (T, D, N, Ma & A.) Auth.

(4) Such as worms emanating from dead bodies.

## باب قضاء الحاجة
## B1-C3 Chapter on Using the Lavatory

### (I) [What To Say And Do When Entering The Lavatory]

يستحب لمن أراد دخول الخلاء أن يقول: «بسم الله، أعوذ بـالله مـن الخبـث والخبائث، ومن الرجس النجس الشيطان الرجيم».

a. It is recommended for the one who enters the lavatory to say: "In the name of Allah[1]. - I seek refuge in Allah from the evil and all that is evil (or the male and female demons)[2], - and from the cursed filthy Satan.[3]"

وإذا خرج قال: «غفرانك، الحمد لله الذي أذهب عني الأذى وعافاني».

b. And when he departs, he would say: "All praise be to Allah who rid me of harm and gave me health."[4]

ويقدم رجله اليسرى في الدخول واليمنى في الخروج،

c. He should put forward his left foot when he enters and his right when he exits.

ولا يدخله بشئ فيه ذكر الله تعالى إلا من حاجة.

(1) This part is reported by (Ma); (I, 50: Auth)
(2) (Ag).
(3) This part is reported by (Ma); (Al-Nawawi: W, Al-khulasah) a similar hadeeth with different wording was deemed sound by ibn Hajar in Nata'ej Al-Afkar.
(4) Reported by (Ma); (I, 53: W). What is authentic is "O, Allah: I seek your forgiveness." (*Ghufaranak).* (B).

d. He should not enter with anything bearing the mention of Allah[(1)], except for a need.[(2)]

## (II) [Etiquettes of Defecation And Urination]

ويعتمد في جلوسه على رجله اليسرى،

a. When he squats, he should put more of his weight on his left leg.[(3)]

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(1) Although there is no specific evidence, but this falls under the general meaning of Allah's saying:

﴿ذَٰلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾

﴿22/32. …***and whosoever honors the Symbols of Allah (rituals of his religion), then it is truly from the piety of the hearts***.﴾

The scholars also disliked mentioning the name of Allah (glorified and exalted be He) inside the lavatory or even talking with others and considered this of the lowly manners. Ibn 'Umar related that a man passed by the Prophet, (blessings and peace be upon him) and greeted him while he was urinating. The Prophet did not return his greeting." (M). Al-Muhajir ibn Qunfudh (may Allah be pleased with him) said: I came to the Prophet (peace and blessings be upon him) while he was urinating and greeted him with salaam. He did not return the greeting until he had done ablution, then he apologized to me and said: I do not like to mention the name of Allah except in a state of purity." (D/N/Ma) Auth.

It would be allowable to talk for a need however, such as alerting someone that you are inside the bathroom or comforting a child who is looking for his parent.

(2) Such as when he is outside using public lavatories, then he may protect his mushaf or anything sacred by keeping it inside his bag or clothes.

(3) There is no evidence to support this practice, except a hadeeth reported by Tab.K and deemed weak.

The scholars (may Allah bestow mercy on them) may have depended on medical information available to them at the time. If it

وإن كان في الفضاء أبعد واستتر،

b. And if he was in the outdoors, he must go far and screen himself.[1]

ويرتاد لبوله موضعاً رخواً،

c. He must seek a soft spot to urinate on[2]. [so the urine doesn't spatter back on him]

ولا يبول في ثقب ولا شق، ولا طريق ولا ظل نافع، ولا تحت شجرة مثمرة،

d. He must not urinate in a hole, groove, path, beneficial shade or under a fruitful tree.[3]

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was proven true by medicine that this position helps, then it is recommended for the medical benefit, since the *shari'a* is about attainment of benefits and avoidance of harm.

(1) Al-Mugheerah ibn Shu'bah (may Allah be pleased with him) said: "I was with the Messenger of Allah (May Allah Bless him and give him peace) and when he wanted to use the lavatory, he went far and screened himself from me." (M).

(2) Hudhayfah ibn al-Yamaan (may Allah be pleased with him) said: " the Prophet (May Allah bless him and give him peace) walked to a dumpster (soft land, where people throw their garbage) of a people and urinated while standing." (Ag).

(3) For the messenger of Allah (May Allah bless him and give him peace) said: " Fear the three causes of curse: urinating in the water bodies, the paths and in the shade." (D). (I, 62: S).
The prohibition to urinate in a hole or groove was reported by (D) from Abdullah ibn Sarjas from Qatadah, and has controversial authenticity.

ولا يستقبل شمساً ولا قمراً، ولا يستقبل القبلة، ولا يستدبرها لقول رسول الله ﷺ: لا تستقبلوا القبلة بغائط ولا بول ولا تستدبروها. ويجـوز ذلـك في البنيان،

e. He must not face or give his back towards the qiblahh, because of the saying of the Messenger of Allah (May Allah bless him and give him peace): "Do not face the qiblahh, while defecating or urinating, and do not give your backs to it."[1] That would be permissible indoors[2].

**(III) [Etiquettes of Cleaning Oneself]**

وإذا انقطع البول مسح من أصل ذكره إلى رأسه ثم ينثُره ثلاثاً،

f. When the urine stops, he should milk his penis out from its root to the tip, and then shake it off three times.[3]

ولا يمس ذكره بيمينه، ولا يستجمر بها

g. He should not touch his penis with the right hand[4], or use it to wipe himself with stones[5].

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(1) Ag.

(2) As indicated by Abullah ibn Omar. (D). (I, 61: S). This is still a controversial matter, and if one will have a choice, we should not design our lavatories in a way that would make us face or give our backs to the *qiblah*.

(3) There is no proof supporting either practice. (T) argued that it may cause the urine to continue to dribble. It may be acceptable for certain people who usually have remains of urine in the urethra.

(4) The Messenger of Allah (blessings and peace be upon him) said: "let no one of you touch his penis with the right hand while urinating." (Ag).

(5) Would apply to tissue or other pure substances that would remove the filth. What matters is the effective removal of the filth with at

ثم يستجمر وتراً، ثم يستنجي بالماء، فإن اقتصر على الاستجمار أجزأه.

h. He should wipe himself odd times[1], and wash himself with water thereafter[2]. If he only wiped, it would suffice him.[3]

وإنما يجزئ الاستجمار إذا لم يتعد الخارج موضع الحاجة،

i. Wiping would suffice only if the filth which exited didn't go beyond the usual area it touches[4].

ولا يجزئ أقل من ثلاث مسحات منقية،

j. Less than three wipes that remove the entire filth will not be sufficient.

ويجوز الاستجمار بكل طاهر ويكون منقياً، إلا الروث والعظام، وما له حرمة.

k. Every pure substance that could remove the filth may be used for wiping, except for excrements of animals, bones

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least three wipes or more, if needed, with a pure substance that is not forbidden to use for this purpose.

(1) The odd times are recommended, yet, not mandatory, as long as he wipes three times or more and removes the filth. Abu Hurairah (may Allah be pleased with him) reported Allah's Messenger (blessings and peace be upon him) as saying: "When anyone wipes himself with pebbles (after answering the call of nature) he should use an odd number…" (M).

(2) 'Aishah indicated that the Prophet used to wash with water. (T,A & N) (T): Auth.

(3) The Messenger of Allah (blessings and peace be upon him) said: "when you go to defecate, purify yourself with three stones, for they will suffice you." (D,A & N); (I,44:Auth).

(4) In this case, he will need to remove the filth with water.

and sacred substances [such as food and papers that bear the mention of Allah and/or verses of the Quran][1]

(1) Salman (may Allah be pleased with him) reported that it was said to him: Your Messenger (blessings and peace be upon him) teaches you about everything, even about excrement. He replied: Yes, he has forbidden us to face the *qiblah* at the time of excretion or urination, or cleansing with right hand or with less than three pebbles, or with dung or bone. (M).

# Summary of the Unit

- It is not lawful to use gold and silver vessels in purification or otherwise, like eating & makeup. Vessels soldered by small silver solder for a need are pardoned.

- The vessels and clothes of the People of the Book can be used unless they are known to be impure. However, scholars disliked their usage in case one is not in need to do so.

- The wool and hair of dead edible animals and inedible animals, whether slaughtered or not, are pure. The majority of scholars considered the pig's hair impure, but allowed using it in threading, while others considered it pure.

- The majority of scholars consider the hides pure after tanning (contrary to the matn). However, they differed with regard to the hides of dogs and pigs.

- As for bones, scholars have different views and the stronger one in (T)’s view is that they are pure. The ruling applies also to teeth, horns and claws.

- Every dead body is impure except that of humans, sea creatures and that which does not have blood as long as it did not emanate from impurity.

- When using the lavatory one is recommended to repeat the supplications reported in such conditions,

forwarding his left foot when he enters and his right when he departs.

- One should not enter with anything bearing the mention of Allah except for a need.
- If one is in the outdoors, he must go far and screen himself, seek a soft spot to urinate on, and should not urinate in a hole, groove, path, beneficial shade or under a fruitful tree.
- He must not face or give his back to the qiblah, but this would be permissible indoors – according to Ibn Omar – and that is especially if one had no choice in such a design.
- People who usually have remains of urine in the urethra are recommended to milk the penis and then shake it off, otherwise, they should not.
- One should not touch his penis with the right hand or use it when wiping himself with stones, tissues or the like.
- One should wipe himself odd times and can wash himself thereafter. However, wiping suffices him unless the filth goes beyond the usual area it touches.
- Every pure substance that could remove the filth may be used for wiping, except for excrements of animals, bones and sacred substances.

# Self-assessment Questions

## Essay Questions:

1. Mention the rulings pertaining to using gold and silver vessels.
2. State in brief the etiquettes of using the lavatory.

## Place a check mark for correct answers and an 'X' for wrong answers:

| | | |
|---|---|---|
| 1. | Gold and silver vessels should not be used in eating. | (   ) |
| 2. | Vessels soldered by gold are lawful to be used for food or purification. | (   ) |
| 3. | When using the lavatory, one should not bear with him any object including the mention of Allah. | (   ) |
| 4. | When using the lavatory outdoors, one can give his back to the qiblah (direction of prayer). | (   ) |
| 5. | It is permissible that one touches his penis with his right hand while urinating. | (   ) |
| 6. | Bones can be used in wiping after using the lavatory. | (   ) |

## Multiple choice questions:

1. According to the matn, impurities other than that caused by the dog or pig are sufficient to be washed (one time – three times – five times).
2. It is not permissible that one urinates in (a hidden place - a hole).
3. Wiping oneself can be done with (only stones – only tissues – stones, tissues or the like).

## *Didactic activity*

**Dear student, in order learn more about the topics tackled in this unit, you should:**

*Write a paper on the vessels and utensils and one on using the lavatory.*

# Unit Three

## Wudu' (Minor ablution)

# Contents of the Unit

- ***Wudu'*** **(Minor ablution); its mandatory acts and preferable ones**
- **Wiping over leather socks and the like, and the relevant rulings**
- **The Nullifiers of *wudu'***

## Importance of the Unit:

This lecture is intended to clarify how to perform *wudu'*, how and when to wipe over leather socks and the like, and finally sheds light on the nullifiers of *wudu'*.

## Learning Objectives:

**Dear learner, after studying this lecture you are expected to be able to:**

- Differentiate between the obligatory and preferable acts of *wudu'*.
- Explain how and when one can wipe over leather socks and the like.
- Recognize the nullifiers of wudu'.

## Text and Exposition

## باب الوضوء

## B1-C4 Chapter On Wudu' [1] (Minor Ablution)

### (I) [Necessity of Intention]

لا يصح الوضوء ولا غيره من العبادات إلا أن ينويه، لقول رسـول الله ﷺ:

**«إنما الأعمال بالنيات وإنما لكل امرئ ما نوى»**

Wudu' and other acts of worship are not valid without being intended. That is because of the statement of the Messenger of Allah (May Allah bless him and give him peace): "Verily, deeds are by their intentions, and verily

(1) The prescribed washing and wiping of certain parts of the body to achieve ritual purity, and it linguistically means radiance and beauty, for it causes the performer of it to have spiritual beauty in this life, and both spiritual and physical beauty in the hereafter.
The reward of *wudu'* is great, Allah's Messenger (blessings and peace be upon him) said: "When a servant of God makes ablution and rinses his mouth, his wrong deeds [committed by this organ] fall from it. As he rinses his nose, his wrong deeds fall from it. When he washes his face, his wrong deeds fall from it until they fall from beneath his eyelashes. When he washes his hands, his wrong deeds fall from them until they fall from beneath his fingernails. When he wipes his head, his wrong deeds fall from it until they fall from his ears. When he washes his feet, his wrong deeds fall from them until they fall from beneath his toenails. Then his walking to the mosque and his prayer give him extra reward." (Ma; Albani: Auth)

every person will have [the reward of] what he intended." [(1)]

## (II) [Description of Wudu']

ثم يقول: بسم الله.

1- Then, he says: "Bismillah" (in the name of Allah);

ويغسل كفيه ثلاثاً،

2- And washes his hands thrice[(2)];

ثم يتمضمض ويستنشق ثلاثاً يجمع بينها بغرفة واحدة أو ثلاث،

3- Then rinses his mouth and nostrils thrice; combining[(3)] both with one handful of water or three;

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(1) Ag.

(2) The most comprehensive hadeeth on the acts of *wudu'* is a report from 'Uthman ibn 'Affaan in which he described the *wudu'* of the Prophet. Al-Bukhari and Muslim reported that 'Uthman ibn 'Affaan (May Allah be pleased with him) asked for water and made *wudu*', he washed his hands thrice and rinsed his mouth and nostrils, and then his face thrice, then he washed his right forearm to the elbow thrice and then the left likewise, and then wiped on his head and washed his right foot to the ankle thrice and then the left likewise. He then said: I have seen the Messenger of Allah (blessings and peace be upon him) make *wudu'* similar/close to mine.

(3) To do the rinsing of both parts successively from one handful of water; This appears to be the way the Prophet rinsed his mouth and nostrils based on the following hadeeth: 'Ali once called for water for ablution, rinsed his mouth, sniffed up water into his nostrils and blew it out with his left hand. He did that three times and then said, "That is how the Prophet (blessings and peace be upon him) would purify himself." A. Auth. You will use your right hand to bring the water to your mouth and nostrils and then the left to blow the water out. Of note here is that, by agreement, separating between the rinsing of the mouth and nose is acceptable, particularly for those who can't master combining between them.

ثم يغسل وجهه ثلاثاً من منابت شعر الرأس إلى ما انحدر من اللحيين والذقن طولاً، ومن الأذن إلى الأذن عرضاً، ويخلل لحيته إن كانت كثيفة، وإن كانت تصف البشرة لزمه غسلها،

4- Then, he washes his face thrice from the hairline down to the bottom of the jaws and chin in length, and from the ear to the other ear in width; and runs his wet fingers through his beard if it was abundant, but if it was showing the skin underneath, he should wash it;

ثم يغسل يديه إلى المرفقين ثلاثاً ويدخلهما في الغسل،

5- Then, he washes his hands (forearms) to the elbows thrice, and includes the elbows in washing;

ثم يمسح رأسه مع الأذنين، يبدأ بيديه من مقدمه ثم يمرهما إلى قفاه ثم يردهما إلى مقدمه،

6- Then, he wipes his head including the ears, starting with his hands at the forelock and wiping to the nape, and back to the forelock;

ثم يغسل رجليه إلى الكعبين ثلاثاً ويدخلهما في الغسل، ويخلل أصابعهما،

7- Then, he washes his feet to the ankles thrice, and includes them in washing; and he washes the inner aspects of his toes;

ثم يرفع نظره إلى السماء فيقول: أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده، ورسوله.

8- Then, he raises his sight to the heavens and says: "ashhadu al-la ilaha illa allahu wahdahu la shareeka lahu wa ashhadu anna muhammadan 'abduhu wa rasooloh" (I bear witness that there is no God but Allah,

one without partner, and I bear witness that Muhammad is his servant and messenger)[(1)].

**(III) [Mandatory Actions]**

والواجب من ذلك

**What is mandatory of all of that is:**

النية،

1- The intention,

والغسل مرة مرة ما خلا الكفين.

2- Washing each part once[(2)], except for the hands,

ومسح الرأس كله.

3- And wiping over the entire[(3)] head once,

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(1) In an agreed upon hadeeth, the prophet promised the one who perfects his *wudu'* and then makes this statement to have the eight gates of paradise opened for him to enter from whichever one he pleases.

(2) The rest of the four imams consider the rinsing of the mouth and nostrils only preferable. The hanbali position is strong because of the following reports: 1- Laqeet ibn Sabirah reported that the Prophet (blessings and peace be upon him) said, "When one performs ablution, he should rinse his mouth." D; Auth. 2- Abu Hurairahh reported that the Prophet (blessings and peace be upon him) said, "When one of you performs ablution, he should sniff water up his nostrils and then blow it out." Ag. The hanbalis then differed over the validity of the wudu' of one who doesn't rinse the mouth and nostrils; some said it is invalid; others said it is valid but he would acquire a sin. The latter opinion is strong.

(3) In other schools of fiqh, wiping over part of the head is sufficient. The position of the hanbali school here is strong. The sunnah is to wipe twice, starting from the front to the back and back to the front.

وترتيب الوضوء على ما ذكرنا،

4- Doing all this in the sequence we mentioned[(1)],

ولا يؤخر غسل عضو حتى ينشف الذي قبله.

5- And not deferring the washing of any part until the part prior to it becomes dry.

## (IV) [The Recommended (sunnah)[(2)] Acts]

والمسنون

**The sunnah (preferable acts) are:**

التسمية،

1- To mention the name of Allah[(3)],

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This sunnah is reported by (G) from Abdullah ibn Zayd. One can fix his hair thereafter if it became messy.

(1) In the verse quoted here above from surat al-Ma'edah, Allah decreed the obligations in a specific order. He separated the legs from the hands, though both of them have to be washed, by mentioning the wiping on the head between them. That must have been for a benefit and that is to indicate the importance of the order. Of note here also, that the Prophet has never violated the order mentioned in surat al-Ma'edah of those 4 pillars of *wudu'*.

(2) Some confusion took place in the minds of some Muslims since the jurists (may Allah bestow mercy on them) used the word sunnah to refer to the recommended actions Vs. those that are obligatory. This led some people to think that what the Prophet says is only a recommendation. None of the Jurists intended to infer that, and all of them agreed that what the Prophet commands could be mandatory of recommended based on certain criteria laid down by them. If there is no indication of the opposite all of his commands indicate obligation.

(3) Because of the Prophet's statement:

وغسل الكفين،

2- Washing the two hands[1],

والمبالغة في المضمضة والاستنشاق إلا أن يكون صائماً،

3- Perfecting the rinsing of the mouth and nostrils by letting the water reach as far around and back as possible, unless he is fasting,

وتخليل اللحية،

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«لا وضوء لمن لم يذكر اسم الله عليه»

"There is no [valid/perfect] *wudu'* for the one who didn't mention the name of Allah at it" reported by at-Tirmidhi and others with controversial authenticity. Because of this hadeeth, some scholars count the basmalah as mandatory. Whenever the Prophet negates something, it either is invalid or imperfect, invalidity is assumed first until proven otherwise. In this case what makes the vast majority who believe in the authenticity of the hadeeth claim that he (blessings and peace be upon him) meant there is no perfect Vs. valid is the fact that the Quran says in describing the *wudu'*:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ... ﴾

"O you who believe! When you intend to offer *As-Salât* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles…"

The Quran didn't mention the mention of the name of Allah and none of the reports describing the *wudu'* of the prophet mentioned that he started with saying *"Bismillah"*

(1) This becomes mandatory when one rises from sleep for Abu Hurairahh reported that the Prophet (blessings and peace be upon him) said, "When one of you rises from his sleep, he should not put his hand into a pot until he has washed it three times, for he does not know where his hand was (while he slept)." G.

4- Running the wet fingers through the beard[1],

والأصابع ،

5- and inner aspects of fingers and toes[2],

ومسح الأذنين.

6- Wiping the ears[3],

وغسل الميامن قبل المياسر،

7- Beginning with the right parts before the left[4],

والغسل ثلاثاً ثلاثاً، وتكره الزيادة عليها، والإسراف في الماء.

8- And washing thrice[5], More than that (washing three times) is disliked as well as excessiveness in using the water[6].

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(1) 'Aishah reported that the Messenger of Allah (blessings and peace be upon him) would run his fingers through his beard. (T):Auth.

(2) As recommended by the Prophet in a hadeeth reported and deemed sound by (T).

(3) Some scholars consider wiping the ears mandatory as part of the head and quote a hadeeth reported by (D) and others in which he (blessings and peace be upon him) said: "The ears are part of the head." The hadeeth is controversial, but it was the sunnah of the Prophet to wipe the ears as reported by (D) and others from Ibn Omar and al-Miqdaam.

(4) 'Aishahh said: "The Messenger of Allah used to like starting with the right side when he put on his shoes, combed his hair and when he performed ritual ablution [minor and major]." Ag.

(5) Refer to the hadeeth of 'Uthman in the descriptions of the Prophet's prayer. Yet, he (blessings and peace be upon him) washed once and twice at times indicating that more than once is preferable.

(6) Anas said: "The Prophet (blessings and peace be upon him) used to make *ghusl* (ritual bathing) with a *saa'* [=muddx4] of water and *wudu'* with one *mudd* [two handfuls] of water." Ag.

**(V) [Tooth Cleaning]**

ويسن السواك عند تغير الفم، وعند القيام من النوم، وعند الصلاة، لقول رسول الله ﷺ: «**لولا أن أشق على أمتي لأمرتهم بالسواك عند كل صلاة**».

**It is recommended to clean the teeth[1] when**

- the mouth [taste or odor of] has changed,
- when rising from sleep,
- and before prayers,

because of the statement of the Messenger of Allah (May Allah bless him and give him peace): "Had it not been an overburden for my nation, I would have commanded them to clean their teeth before every prayer."[2]

ويستحب في سائر الأوقات إلا للصائم بعد الزوال.

It is recommended at all other times except for the fasting person after the sun's zenith[3].

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Islam is a religion of moderation, and it protects the environment by forbidding excessiveness and extravagance, while allowing man to enjoy God's provisions.

(1) The *siwak* that is recommended is the mere cleaning of the teeth. The reward would thus be attained by using a tooth brush.
The particular stick of *arak* obtained from certain desert shrubs in Arabia is not necessary for this purpose, but it is what the Prophet (blessings and peace be upon him) used and there are many scientifically confirmed reports of its benefits for the teeth.

(2) (M).

(3) There is no clear proof on it being disliked after this time. Some of our honorable jurists felt it is best to leave the odor of the mouth of

## باب مسح الخفين

## B1-C5 Chapter on Wiping over the Leather Socks and Their Likes

يجوز المسح على الخفين، وما أشبههما من الجوارب الصفيقة التي تثبت في القدمين، والجراميق التي تجاوز الكعبين في الطهارة الصغرى يوماً وليلة للمقيم، وثلاثاً للمسافر، من الحدث إلى مثله. لقول رسول الله ﷺ: يمسح المسافر ثلاثة أيام ولياليهن، والمقيم يوماً وليلة.

1- It is permissible to wipe[1] on the leather socks and whatever resembles them like the thick[2] socks that stay

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the fasting person since it is beloved by Allah as indicated by the Prophet (blessings and peace be upon him). Others argued that the odor is not coming from the mouth but rather from the stomach and cleaning the teeth would not abate it. The latter opinion is strong.

(1) Wiping is done on the top, not the bottom of the sock or shoe; Al-Mugheerah said: "I saw the Messenger of Allah (blessings and peace be upon him) wipe on the top of his socks." (T): Sound. That is why Ali (may Allah be pleased with him) said: "If the religion was based on opinion, the bottom of the sock would have taken precedence over the top in wiping." (D).

(2) Ibn al-Mugheerah narrated from his father: The Messenger of Allah (blessings and peace be upon him) wiped over his socks and over his forelock and turban. (M). in other report, he said "wiped on the socks and shoes" in this hadeeth, there is no distinction between the thick or thin socks, thus many scholars allow wiping on all socks. You may also wipe on the shoes if they are up to the ankle or if you have socks underneath them given you wore them after you have made *wudu'* in which you washed your feet. Wiping on the socks and shoes with socks underneath them as well as on the scarf for women is one of the legitimate concessions – based in the revelation

on the feet and the shoes that go beyond the anklebones; And this is in the minor ablution; one day for the resident and three for the traveler from the time of breaking the ritual purity to the next. And that is because of the statement of the Messenger of Allah: "The traveler will wipe three days and the resident one." [(1)]

ومتى مسح ثم انقضت المدة – أو خلع قبلها – بطلت طهارته.

2- And whenever he wipes and the period is over – or he takes the footgear off before it is over – his purity becomes invalid[(2)].

ومن مسح مسافراً ثم أقام – أو مقيماً ثم سافر – أتم مسح مقيم.

3- And whoever wipes while a traveler and then reaches his place of residence – or vice versa – he should wipe for one day only like a resident.

ويجوز المسح على العمامة إذا كانت ذات ذؤابة ساترة لجميع الرأس، إلا ما جرت العادة بكشفه.

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- that facilitate praying for people. It is therefore essential that we propagate this sunnah.

(1) Shuraih b. Hani said: I came to 'Aishah to ask her about wiping over the socks. She said: You better ask ('Ali) son of Abu Talib for he used to travel with Allah's Messenger (blessings and peace be upon him). We asked him and he said: The Messenger of Allah (blessings and peace be upon him) stipulated (the upper limit) of three days and three nights for a traveler and one day and one night for the resident. (M).

(2) There is no clear proof the purity becomes invalidated with the removal of the socks or turban.

4- It is permissible to wipe on the turban if it has a tail[1], and covered the entire head, except that which is usually uncovered.

ومن شرط المسح على جميع ذلك أن يلبسه على طهارة كاملة.

5- A condition of the validity of wiping in all that is to have worn that which will be wiped on in a state of complete purity.

ويجوز المسح على الجبيرة إذا لم يتعد بشدها موضع الحاجة إلى أن يحلها،

6- It is allowable to wipe on the Band-Aid/Bandage if he didn't exceed in wearing it the part that needs to be wrapped. And that is until he unwraps it.

والرجل والمرأة في ذلك سواء، إلا أن المرأة لا تمسح على العمامة.

7- The man and woman are equal in that regard. Except that the woman may not wipe on the turban[2].

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(1) There is no authentic clear proof that the turban must have a tail. Yet, the honorable jurists disliked wearing a turban without a tail *(dhu'abah)* because these used to be the turbans of the people of the book and some deviant sects. A Muslim is not to imitate non-Muslims in their dress code unless it is a universal one like the suits in our time; wearing them would not tell in any way of your religion. However, if one lives in a Muslim country where Muslims have their own dress code, he should not distinguish himself from his brethren.

(2) The woman may however wipe on the scarf (*khimar*) according to one opinion of (A). Ibn Qudamah reports in *al-Mughni* that Oum Salamah used to do it. The woman can't wipe on the turban because it is forbidden for her to wear one.

## باب نواقض الوضوء

## B1-C6 Chapter On The Nullifiers Of Wudu' (Minor Ablution)

وهي سبعة:

**Which are seven:**

الخارج من السبيلين.

1- What exits from the private parts[1].

والخارج النجس من سائر البدن إذا فحش،

2- Impure discharges[2] from elsewhere in the body, if they were voluminous enough to be repulsing.

وزوال العقل إلا النوم اليسير جالساً أو قائماً.

3- Loss of intellect[3], except for light sleep while sitting or standing[4].

ولمس الذكر بيده.

4- Touching the penis[1] with his hands[2].

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(1) That includes worms and stones for the majority and precludes them for (M+Z). The latter position is strong.

(2) Such as blood, pus *(qayh)* and serosanguineous discharge *(sadeed)*. According to (M+S+T) that would not nullify the wudu', and it was reported that 'Umar continued to pray while his wound was gushing forth with blood.

(3) Including sleep, coma, insanity or intoxication.

(4) In a report by (D), it is indicated – based on the action of the companions - that even lying would not invalidate the *wudu'* as long as it is light sleep, which is defined as the kind of sleep during which the person would still recognize/feel if he passed wind.

وأن تمس بشرته بشرة أنثى لشهوة.

5- And if his skin touches the skin of a woman with lustful desire[3].

والردة عن الإسلام.

6- And apostasy from Islam.

---

(1) That also includes, besides the penis, the woman's external sexual organs, whether one touched his own or others', including children. S: the anus as well.

(2) For many scholars, including (M+T), it would only nullify the *wudu'* if done with desire. Their position is strong for there are two reports from the Prophet (blessings and peace be upon him) regarding this issue: 1- Busrah bint Safwan reported that the Prophet (blessings and peace be upon him) said: "Whoever touches his sexual organ, may not pray until he makes *wudu'*." 2- Talq reported: "A man asked the Prophet if a man who touches his penis has to perform ablution. The Prophet replied: "No, it is only a part of you." Both ahadeeth were related by the five (G-B&M) and are both authentic, and the best way to reconcile between them is to make the distinction between one who touches his privates with desire and one who touches them without lustful desire.

(3) 'Aishahh (may Allah be pleased with her) said: "One night, I missed the Messenger of Allah in my bed, and so went to look for him. I put my hand on the sole of his feet while he was praying and saying, 'O Allah, I seek refuge in Your pleasure from Your anger, in Your forgiveness from Your punishment, in You from You. I cannot praise you as You have praised Yourself" M. (D+T) reported from 'Aishahh that the Prophet (blessings and peace be upon him) would kiss some/one of his wives and pray without making *wudu'*. Based on this hadeeth (authenticated by al-Albani) and others, based on these reports and others from 'Aishah, some scholars (A2, and chosen by T) maintain that touching the woman without intercourse or the exiting of anything from the penis would not nullify the *wudu'*. They would still prefer for the person (male or even female according to one opinion) who touched a spouse with lust to make *wudu'*.

**وأكل لحم الجزور، لما روي عن النبي ﷺ «قيل له: أنتوضأ من لحوم الإبـل ؟ قال: نعم توضئوا منها. قيل: أفنتوضـأ مـن لحـوم الغـنم ؟ قـال: إن شـئت فتوضأ، وإن شئت فلا تتوضأ».**

7- And eating camel's meat[1] for the report from the Prophet (blessings and peace be upon him): "he (blessings and peace be upon him) was asked: should we make wudu' after eating camel's meat? He said yes, make wudu' after eating their meat; he was then asked: should we make wudu' after eating lamb? He said: if you want, then make wudu' and if you want to not make wudu', then don't."

ومن تيقن الطهارة وشك في الحدث، أو تـيقن الحـدث وشـك في الطهـارة، فهو على ما تيقن منهما.

He who is certain of having ritual purity and has some doubt whether he had thereafter a cause for ritual impurity and he who is certain of having had a reason for sexual impurity, and doubt whether he had made ablution thereafter, he must follow what he is certain of[2].

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(1) Contrary to the opinion of the majority (H+M+S), thus this position is one of the *mufradat* (distinctive positions) of the *hanbali madhhab*, which are positions upheld by the madhhab that are contrary to the three other imams' position.

(2) If he was certain he made *wudu* at some point, and doubts whether he broke it thereafter, then he should consider himself having *wudu'*, and vise versa. That means: cast the doubt away. The second agreed upon major comprehensive legal principal is: "Certainty is not negated by doubt."

# Summary of the Unit

- *Wudu'* will not be valid unless done with intention.
- When one intends to make *wudu',* one says, "bismillah", washes his hands thrice, rinses his mouth and his nostrils thrice, washes his face thrice running his wet fingers through his beard if it was thick; otherwise he just wash it, washes his hands and forearms to the elbows thrice. Then he wipes his head including his ears, and finally washes his feet to the ankles thrice. Then he recites the supplication repeated right after making *wudu'*.
- The acts of *wudu'* are of two divisions: Mandatory acts and preferable ones as detailed above.
- It is recommended to clean the teeth using *siwak* (tooth-cleaning stick) or the like when the mouth taste or odor changes, when waking up and before prayer.
- When performing *wudu'*, one is permitted to wipe over leather socks and the like; one day and night for the resident and three for the traveler.
- There is no clear proof that the purity becomes invalidated with the removal of the socks or turban, but in the matn such removal is said to nullify the wudu'.
- And whoever wipes while traveling and then reaches his place of residence – or vice versa – he should wipe for one day only like a resident.

- It is permissible for men to wipe on the turban that covers the entire head, except that which is usually uncovered. As for women, they can wipe on the scarf according to one of Imam Ahmad's opinions.
- Being in a state of complete purity is a condition for wiping over such objects, otherwise wiping would be invalid.
- It is allowable to wipe on the Band-Aid/Bandage if one didn't exceed in wearing it the part that needs to be wrapped.
- The nullifiers of *wudu'* are seven:

1. Urination and defecation. It is controversial whether other matters like stones and worms exiting from the private parts nullify one’s wudu'.
2. Impure discharges from elsewhere in the body, if voluminous enough to be repulsing. (controversial)
3. Loss of intellect except for a light sleep while sitting or standing.
4. Touching the penis with one's hand. (with/out desire?)
5. If man's skin touches the skin of a woman with lustful desire.
6. Apostasy.
7. Eating camel's meat, contrary to the opinion of the majority of scholars.

# Self-assessment Questions

## Essay Questions:

1. What are the obligatory acts of wudu'?
2. State the rulings of wiping over leather socks and turbans for both men and women.
3. What are the nullifiers of *wudu'*?
4. Elucidate the ruling of wiping the ears in *wiudu'*.

## Place a check mark for correct answers and an 'X' for wrong answers:

1. Rinsing and sniffing are among the preferable acts of wudu' according to the matn. ( )
2. Washing each part of wudu' thrice is obligatory. ( )
3. The Sunnah is to wipe the head twice. ( )
4. The traveler is permitted to wipe over the socks for four days with their nights. ( )
5. Wiping is done on the top and bottom of the socks. ( )
6. Women are permitted to wipe over the turban. ( )
7. Light sleeping does not break one's ritual purity. ( )
8. If one is certain to be ritually pure and doubts whether he broke it, he has to make a new wudu'. ( )

## ***Multiple choice questions:***

1. The first mandatory act of *wudu'* is (washing the face – making the intention – washing the two hands).
2. Washing the parts of *wudu'* three times is (an obligatory act – a preferable act).
3. Using *siwak* (tooth-cleaning stick) before prayer is (mandatory – preferable).
4. The resident is allowed to wipe over the socks for (one day – two days – three days).
5. The period allowed for wiping starts from (putting the socks on – the first wipe).
6. *Wudu'* is broken by (deep sleep – light sleep – sleeping in general).

# *Didactic activity*

**Dear learner, in order to learn more about the points tackled in this unit, you should:**

- *Depending on different sources of fiqh, write a paper on the nullifiers of wudu' and the rulings related to wiping over socks.*
- *Write a comprehensive description of the best form of wudu'.*

# Unit Four

# Ghusl & Tayammum

# *Contents of The Unit*

- **Ghusl (major ablution)**
- **Tayammum (dry ablution)**

## Importance of the unit:

The present unit sheds light on significant issues upon which acts of worship relies and can be either valid or invalid. It tackles the issues of *ghusl* and *tayammum*.

## Learning Objectives:

Dear learner, after studying this unit you are expected to be able to:

- Recognize the things that make ghusl (major ablution) required.
- Elucidate how and when to make tayammum (dry ablution).

## باب الغسل من الجنابة

## B1-C7 Chapter on Major Ablution (For Major Sexual Ritual Impurity)

**(١) والموجب له:**

١- خروج المني وهو الماء الدافق،

٢- والتقاء الختانين،

**(I) What makes it required[1] :**

1- The Ejaculation of semen, which is the gushing water; and
2- The meeting of the two circumcised parts.

**(٢) والواجب فيه:**

١- النية،

٢- وتعميم بدنه بالغسل

٣- مع المضمضة والاستنشاق.

**(II) [Mandatory Acts of Ghusl:**

1- the intention,
2- washing the entire body
3- with rinsing the mouth and the nostrils.

**(٣) وتسن:**

١- التسمية،

٢- ويدلك بدنه بيده،

(1) He did not mention menstrual bleeding and postpartum bleeding since he is only addressing the ritual bath after sexual impurity. But, both types of bleeding require a ritual bath at their end.

٣- ويفعل كما روت ميمونة قالت: سترت النبي ﷺ فاغتسل من الجنابة، فبدأ فغسل يديه، ثم صب بيمينه على شماله فغسل فرجه وما أصابه ثم ضرب بيده على الحائط والأرض، ثم توضأ وضوءه للصلاة، ثم أفاض الماء على بدنه، ثم تنحى فغسل رجليه.

**(III) [Recommended Acts of Ghusl:**

1- To say bismillah.
2- That he rubs his body with his hand
3- And to do as reported by Maimoonah, she said: "I covered the Prophet (blessings and peace be upon him) and he made major ablution to remove major ritual impurity. He started by washing his hands, and then he poured water with his right hand onto the left and washed his private organ and whatever smeared it,. Then, he struck his hand against the wall and floor, and then he performed the usual wudu' for prayers and poured water on his body, then he made a slight movement and washed his feet."[1]

**(٤) ولا يجب نقض الشعر في غسل الجنابة إذا روي أصوله،**

**(IV) [Unbraiding The Hair]**

1- It is not mandatory to unbraid the hair for the major ablution consequent to major ritual impurity[2] as long as

(1) Ag.
(2) However, for *ghusl* after *hayd* (menstruation), the scholars disagreed whether she should unbraid the hair or not. It is safer to unbraid it.

its roots are saturated with water[1].

**(٥)**

١- وإذا نوى بغسله الطهارتين أجزأ عنهما،

٢- وكذلك لو تيمم للحدثين والنجاسة على بدنه أجزأ عن جميعها،

وإن نوى بعضها فليس له إلا ما نوى بهما .

**(V) [Matters Of Intention]**

1- And if he intended by his ghusl both types of purification, it would suffice him for both.

2- Likewise if he made tayammum for the two types of hadath (the major and minor ritual impurity) as well as the filth on his body, it would suffice for all.

And if he intended some of them, then he only gets what he intended[2].

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(1) As reported by Muslim that the Prophet (blessings and peace be upon him) was asked by Oum Salamah if she should unbraid her hair, and he instructed her to not unbraid it and saturate its roots with three two-handfuls of water.

(2) Ibn Qudamah mentioned in al-Mughni that there are two opinions within the madhhab for someone who makes ghusl for the jumu'ah prayer and forgets that he had major ritual impurity. Some consider that *ghusl* sufficient for both and some don't. It seems that in the acts of purification, there is overlap *(tadakhul)* because it is an act of worship not meant for itself, but as preparation for another. Therefore, the stronger opinion is that one *ghusl* would suffice even if he was not conscious of the major ritual impurity he had at the time of his ghusl. But, he would be rewarded only for that which he intended.

# باب التيمم

# B1-C8 Chapter On Tayammum[1] (Dry Ablution)

## (1) [Description of Tayammum]

وصفته

The description of it is:

- أن يضرب بيديه على الصعيد الطيب ضربة واحدة فيمسح بهما وجهه وكفيه،

لقول النبي ﷺ لعمار: إنما كان يكفيك هكذا. وضرب بيديه الأرض فمسح

- To strike the wholesome *sa'eed* [2], which is the surface of the earth with his two hands once, And then wipe with them his face and hands [3].

And that is for the saying of the Prophet blessings and peace be upon him) to 'Ammaar: "it would have been enough for you to do like this, and he struck the floor with

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(1) Tayammum means linguistically to head towards, and in this case it would be heading for/seeking the clean surface of the earth.

(2) *Sa'eed* means the surface of the earth. According to (H+M) and must be soil according to (S+A) and it seems that (H+M) is stronger, since the prophet said: "The earth was made a place of prayer for me and a source of purification" and that should apply to any surface of the earth, including the ice in Alaska if there is no water.

(3) The hands are wiped up to the wrists as indicated by the agreed upon hadeeth of 'Ammar. According to (S) it is up to the elbows based on a different hadeeth that is not authentic according to the scholars of hadeeth.

his hands and wiped[1]"

- وإن تيمم بأكثر من ضربة أو مسح أكثر جاز.

- And if he made *tayammum* with more than one strike or wiped more than once, it would be permissible.

**(II) [Its Conditions]**

وله شروط أربعة:

And it has four conditions:

أحدها: العجز عن استعمال الماء،

**(1) One is the inability to use water either:**

إما لعدمه،

a. because of its lack

أو لخوف الضرر من استعماله لمرض أو برد شديد،

b. or fear of harm if he used it, because of sickness or severe cold,

أو لخوف العطش على نفسه أو رفيقه أو بهيمته،

c. or if he feared thirst for himself or his companion or beast

أو خوف على نفسه أو ماله في طلبه،

d. or if he feared for himself or his property if he sought it

أو تعذر إلا بثمن كثير،

e. or if he can't obtain it except with an expensive price.

فإن أمكنه استعماله في بعض بدنه، أو وجد ماء لا يكفيه لطهارته استعمله وتيمم للباقي.

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(1) The author didn't mention the complete hadeeth, which said: "…and wiped his face and two hands" the word used in the hadeeth is *kaff*, which means the hands up to the wrists.

And if he could use it on part of his body or found some water that is insufficient for his purification, then he should use it and make tayammum for the rest.

**(2) [Commencement of The Prayer Time]**

والثاني: دخول الوقت، فلا يتيمم لفريضة قبل وقتها، ولا لنافلة في وقت النهي عنها.

The second is the commencement of the time of the prayer[1].

So he should not make tayammum for a mandatory prayer before its time, or for a recommended prayer during the time of its prohibition.

**(3) [Intention]**

الثالث: النية.

The third is the intention[2].

فإن تيمم لنافلة لم يصل بها فرضاً، وإن تيمم لفريضة فله فعلها وفعل ما شاء من الفرائض والنوافل حتى يخرج وقتها.

So if he made tayammum for a recommended prayer, he

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(1) This is a condition according to (M+S+A) and not a condition according to (H+a). If we believe that *tayammum* removes the impurity like water, then the opinion of (H+a) would be the stronger.

(2) If you believe *tayammum* does remove the impurity, then you will intend to make it for that, and use it to pray any number of prayers until you find water or break your *tayammum*.

must not pray a mandatory prayer with it. And if he made tayammum for a mandatory prayer, he can do it and other mandatory and recommended ones until its time is out.

**(4) [Soil]**

الرابع: التراب فلا يتيمم إلا بتراب طاهر له غبار،

Fourth: soil[(1)].

Thus he may not use other than wholesome soil that has particles of dust.

**(III) [Invalidators of Tayammum]**

ويبطل التيمم ما يبطل طهارة الماء، وخروج الوقت، والقدرة على استعمال الماء، وإن كان في الصلاة.

What invalidates the wet ablution would invalidate the tayammum plus

Te ending of the prayer time[(2)], ability to use water even if he was in prayer[(3)].

(1) It seems that the position of (H+M) that the surface of the earth in general is the *sa'eed* is stronger, and based on it, you will always be able to make *tayammum* except in very extraordinary conditions, then you will simply pray without purity according to the vast majority, and you will not need to repeat that prayer thereafter according to the stronger opinion.

(2) (H+a): the ending of the prayer time doesn't invalidate the *tayammum*.

(3) According to (M+S+a): he should not interrupt he prayer.

# *Summary of the Unit*

- *Ghusl* is required upon ejaculation of semen or the meeting of the two circumcised parts (intercourse with or without ejaculation).
- The acts mandatory in *ghusl* are: Intention, washing the whole body with the rinsing of mouth and nostrils.
- Acts recommended in *ghusl* are: the basmallah (saying *bismillah*), rubbing one's body with hands and following the steps of the Prophet's *ghusl* as depicted by Maimoonah (may Allah be pleased with her).
- It is not mandatory to unbraid the hair for the *ghusl* consequent to major ritual impurity as long as its roots are saturated with water. As for ghusl caused by menstruation, scholars splitted whether she should unbraid her hair or not. It is safer to unbraid it.
- One can intend two types of purification when performing *ghusl*. The same applies to *tayammum* (dry ablution). However, if he intends one of them, he gets only what he intended.
- *Tayammum* is performed by striking the surface of the earth with two hands one time, and then wiping the face and hands. If he performs tayammum with more than one strike, it would be permissible.
- Tayammum has four conditions:
    - Inability to use water

- Commencement of prayer time
- Making the intention
- Availability of wholesome soil that has the particles of dust

- The nullifiers of minor ablution are that of *tayammum*. The termination of prayer time and the ability to use water even during prayer are two further nullifiers of *tayammum* according to some scholars.

# Self-assessment Questions

## Essay Questions:

1. Discuss the matters that make *ghusl* obligatory, and state its mandatory and recommended acts.
2. Explain how and when dry ablution can be performed and when it becomes invalid.

## Place a check mark for correct answers and an 'X' for wrong answers:

1. According to the hanbali position, Rinsing the mouth and nostrils is recommended in *ghusl.*
2. One cannot intend two types of purification in *ghusl.*
3. It is mandatory to unbraid the hair when making *ghusl* out of *janabah* (post-sexual ritual impurity).
4. Performing *tayammum* with more than one strike is permissible.
5. There is a unanimous agreement that one's tayammum is rendered invalid once water is available even if he has started his prayer.

## ***Multiple choice Questions:***

1. *Ghusl* is required upon (touching marriageable woman – ejaculation of semen – secretion of prostatic fluid).
2. *Tayammum* is performed by striking the surface of the earth with two hands (once – twice – thrice) then wiping the face and hands.
3. Tayammum has (two – three – four) conditions.

## *Didactic activity*

**Dear learner, in order to learn more about the points tackled in this unit, you should:**

*Depending on different sources of fiqh, write a paper on the mandatory Ghusl and when and how to make tayammum.*

# *Unit Five*

## *Hayd (Menstruation) & Nifaas (Postpartum bleeding)*

# Contents of the Unit:

- ***Hayd*** **(Menstruation) and its relevant rulings**
- **Nifaas (Post partum bleeding) and its relevant rulings**

## Importance of the unit:

The present unit sheds light on significant issues upon which acts of worship rely and can be either valid or invalid. It tackles the rulings of *hayd* and *nifaas*.

## Learning Objectives:

Dear learner, after studying this unit you are expected to be able to:

- Clarify what is lawful and unlawful for the menstruating women.
- Differentiate between *hayd* and *istihadah* (non-menstrual vaginal bleeding).

## باب الحيض
## B1-C9 Chapter on Hayd (The Menstrual Period)

### (I) [Things It Prevents]

ويمنع عشرة أشياء:

It prevents ten things[1]:

فعل الصلاة،

(1) The act of praying,

ووجوبها،

(2) The obligation of prayers,

وفعل الصيام،

(3) Fasting,

(1) The first three are forbidden for her by consensus as well as 8 and 10.

The fourth, which is *tawaf* is also forbidden in regular circumstances by all of them because purity is a condition in *tawaf* according to (M+S+A). According to (H+a), purity is not a condition, but she can't make *tawaf* because she can't enter the masjid, but if she made it, it is valid and she must expiate.

If she has not made the pillar *tawaf* and must leave Macca, many scholars including (T) allow her to make *tawaf* after major ablution, cleaning and wrapping her external genitalia. And that is for her hajj to be valid. According to (T), she doesn't need to expiate in this case because she did her best. (T considers purity a condition for the validity of the *tawaf* in regular circumstances).

والطواف،

(4) Circumambulation of the Ka'bah (Tawaf),

وقراءة القرآن،

(5) Recitation of the Quran[1],

ومس المصحف،

(6) Touching the Mushaf[2],

واللبث في المسجد،

(7) Staying in the masjid[3],

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(1) And that is according to (H+S+A), but (M+T) allow her to recite the Quran, and their opinion seems stronger due to the lack of authentic evidence to support the first opinion.

(2) According to (H+A), it is allowable to touch it with the covered hands (like if she is wearing gloves). Ibn Hazm and Ash-Shawkani argued it is allowable even without a barrier due to the lack of evidence on the contrary and they interpreted Allah's saying "None touch it but the pure" to be in reference to the preserved tablet. They also interpreted the saying of the Prophet: "No one may touch the Quran but one who is pure" to mean one who is Muslim, since he (peace be upon him) said to abu Hurairahh: "the believer never becomes impure." It is safer to touch it with a barrier since this has been the practice of the *salaf* (righteous predecessors) and the majority of the ummah do not allow touching it without barrier.

(3) This is true according to (H+M+S+A). according to (a+al-Muzaney), she may stay in the masjid, since the hadeeth forbidding her from it is weak, and they argued that she is not like the (*junub*)

والوطء في الفرج،

(8) Intercourse[1],

وسنة الطلاق،

(9) The sunni divorce[2],

والاعتداد بالأشهر،

(10) Counting the waiting period according to the calendar[3].

---

one with major ritual impurity, since her *hayd* may last for many days (up to one third or one half of her fertile life). The second opinion is strong, and barring the menstruating women from the mosques where they can learn and benefit themselves and accompany their children needs to be based on unequivocal evidence, which is lacking in this case. It is also important to note that the Islamic centers in the west are not only *masjids*, but they include the masjid, which is the prayer hall and other utility rooms. Outside of the prayer hall, they have stores and advertise on bulletin boards, which are all acts forbidden in the masjid, so it is the agreed upon *'urf* (custom) that these areas are not part of the masjid. Therefore, menstruating women who hold the position of the majority may be able to come and stay outside the prayer hall and still listen to the lecture.

(1) This is a consensus.

(2) In other words, the lawful prescribed divorce. Divorcing a woman during the period is unlawful and called *bid'ey* divorce (innovation). Whether it counts as a divorce or not is a different issue. The majority counts it, and (T) doesn't.

(3) By consensus, a menstruating woman will count the waiting period after divorce by her periods not the calendar.

## (II) [Things It Makes Required]

ويوجب

And it makes mandatory:

الغسل،

(1) Major ablution,

والبلوغ،

(2) Puberty [1]

والاعتداد به،

(3) And counting the waiting period according to it[2].

## (III) [When To Resume Premenstrual Functions]

فإذا انقطع الدم أبيح فعل الصوم، والطلاق، ولم يبح سائرها حتى تغتسل.

Once the blood stops, fasting and divorce become permissible, but the rest (of the acts forbidden for a

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(1) *Hayd* is a sure sign of puberty if it takes place after age nine, according to the vast majority or ten according to (a).
The latter position is strong since the Prophet commanded the spanking of kids at age ten if they don't pray, indicating that it is the youngest age at which puberty and the attainment of adulthood may normally take place.
Anything before that would be premature and would not cause the girl to be accountable as an adult.

(2) Versus counting the period by the lunar months as for the women who do not menstruate.

menstruating woman) will not become permissible until she performs major ablution.

ويجوز الاستمتاع من الحائض بما دون الفرج لقول رسول الله ﷺ: اصنعوا كل شئ غير النكاح.

It is permissible to enjoy all forms of sex with the menstruating woman except intercourse, for the saying of the messenger of Allah: "Do everything save intercourse."

**(IV) [Duration, Beginning And End Of Hayd]**

وأقل الحيض يوم وليلة،

- The shortest duration of menstruation is a day and night[(1)]

وأكثره خمسة عشر يوماً،

- And the longest is fifteen days[(2)].

وأقل الطهر بين الحيضتين ثلاثة عشر يوماً،

- And the shortest interval between two menstrual periods (tuhr) is thirteen days,

ولا حد لأكثره،

- And there is no limit for the longest.

وأقل سن تحيض له المرأة تسع سنين،

(1) According to (M+T) no limit to the shortest period. Their opinion is supported by the modern medical knowledge.
(2) According to (H), it is ten, and that seems to be supported by the modern medical knowledge, which would consider anything past that abnormal.

- And the youngest age at which a woman can start menstruating is nine years[1],

وأكثره ستون.

- And the latest is sixty years.

## (V) [Cases Of Confusion]

(1) [The Beginner]

والمبتدأة إذا رأت الدم لوقت تحيض في مثله جلست،

If the woman who just started menstruating (beginner) sees the blood for a period that is customary for menstruation[2], then she must abstain (from the acts forbidden during hayd).

فإن انقطع لأقل من يوم وليلة فليس بحيض،

- If it stopped short from a day and a night, it is not hayd.

وإن جاوز ذلك ولم يعبر أكثر الحيض فهو حيض،

- And if it exceeded that but didn't exceed the longest period of hayd[3], then it is hayd.

فإذا تكرر ثلاثة أشهر بمعنى واحد صار عادة،

- If it recurred with the same form and duration for three months it becomes an established habit.

---

(1) See above under (*Hayd* is a sure sign of puberty).
(2) He means between one and fifteen days.
(3) He means 15 days.

وإن عبر أكثر الحيض فالزائد استحاضة،

- And if it exceeded the longest duration for hayd, then whatever is beyond it is non menstrual vaginal bleeding (istihadah).

وعليها أن تغتسل عند آخر الحيض. وتغسل فرجها وتعصبه، ثم تتوضأ لوقت كل صلاة وتصلي،

In this case, she must have major ablution at the end of the hayd, and wash her external genitalia and wrap it[(1)]. Then, she must perform wudu' for every prayer time and pray.

وكذا حكم من به سلس البول وما في معناه.

Likewise is the ruling of one with urinary incontinence and the likes.

(2) [Prolonged Bleeding]

فإذا استمر بها الدم في الشهر الآخر

And if the bleeding continued in the other months, then:

فإن كانت معتادة فحيضها أيام عادتها،

- If she has a habit, then her hayd is like her habit.

---

(1) Now the women may use the convenient sanitary napkins or any means to ensure that blood will not leak.

وإن لم تكن معتادة وكان لها تمييز – وهو أن يكون بعض دمهـا أسـود ثخينـاً وبعضه أحمر رقيقاً – فحيضها زمن الأسود الثخين.

- If she didn't have a habit, but has the ability to discern – and that is if some of her blood is black and thick [menstrual] and some is red and thin [non menstrual] – then, her hayd is the duration of the flow of that which is black and thick.

وإن كانت مبتدأة أو ناسية لعادتها ولا تمييز لها فحيضها من كـل شـهر سـتة أيام أو سبعة لأنه غالب عادات النساء،

- And if she was a beginner or forgot her habit and had no ability to discern, then her hayd is six or seven days out of each month, since that is the customary period for most women.

والحامل لا تحيض. إلا أن ترى الدم قبـل ولادتهـا بيـوم أو يـومين أو ثلاثـة فيكون دم نفاس.

The pregnant woman doesn't menstruate unless she sees the blood a day or two or three before her delivery, then it is postpartum bleeding (*nifaas*)1.

[1] It seems to be post-partum bleeding from the time she starts the labor pains.

## باب النفاس
## B1-C10 Chapter on Nifaas (Post-Partum Bleeding)

وهو الدم الخارج بسبب الولادة،

And that is the blood that flows out because of childbirth.

وحكمه حكم الحيض فيما يحل ويحرم ويجب ويسقط به.

Its ruling is like that of hayd with regards to the things permissible and forbidden, and with regards to the things required and dropped because of it.

وأكثره أربعون يوماً ولا حد لأقله،

Its longest duration is forty days1, and there is no limit for the shortest.

ومتى رأت الطهر اغتسلت وهي طاهرة،

And once she sees the tuhr (purity = cessation of bleeding), she must perform major ablution and she becomes pure.

وإن عاد في مدة الأربعين فهو نفاس أيضاً.

And if it returns within the period of forty days, it would still be considered *nifaas*.

[1] Umm Salamah said: "During the lifetime of the Prophet, the woman with postnatal bleeding would wait around for forty days." (D/T/Ma/A).

# Summary of the Unit

- According to the matn, the period prohibits ten things:
  1. The act of praying
  2. The obligation of prayer
  3. Fasting
  4. Circumambulating around the *Ka`bah*
  5. Recitation of the Qur'an according to some scholars
  6. Touching the mushaf according to some scholars
  7. Staying in the mosque according to some scholars
  8. Intercourse
  9. The Sunni divorce
  10. Counting the waiting period according to the calendar

- And requires:
  - *Ghusl* (Major ablution)
  - Indicates the beginning of puberty
  - Counting the waiting period according to it.

- Once the blood stops, fasting and divorce become permissible, but the rest of the acts forbidden during the period will not become permissible until ghusl (major ablution) is performed.

- It is permissible for the menstruating woman to practice all forms of permissible sex except intercourse.

- The shortest period of menstruation is one day and night according to the matn. The stronger position chosen by (T) and supported by the current medical sciences is that it could be one gush of blood. The longest is fifteen

days but (H) maintain that it is only ten days, and that is medically stronger for thereafter it is considered abnormal. The shortest interval between two periods is thirteen days, and there is no limit for the longest.

- Nine years is the youngest age at which a woman can start menstruation, and the latest age is sixty. In a different opinion, ten is the youngest.

- According to the matn, if the woman who just started menstruating sees the blood for a period that is customary for menstruation, then she must abstain from the acts forbidden during *hayd*. However, if it stopped in a period shorter than a day and a night, it is not *hayd*. But if it exceeded that but did not exceed the longest period then it is *hayd*.

- If it recurred with the same form and duration for three months it becomes an established habit.

- If it exceeded the longest duration for *hayd*, then whatever is beyond it is non menstrual vaginal bleeding (istihadah).

- In this case, she must have major ablution at the end of the hayd, and wash her external genitalia and wrap it or use the sanitary napkins or any means to ensure that blood will not leak. Then, she must perform wudu' for every prayer time and pray. Likewise is the ruling of one with urinary incontinence and the likes.

- And if the bleeding continued in the other months, then:
  - If she has a habit, then her *hayd* is like her habit.

- If she didn't have a habit, but has the ability to discern – if some of her blood is black and thick and some is red and thin – then her *hayd* is the period of the flow of that which is black and thick. Some scholars give precedence to discerning over the habit.
- And if she was a beginner or forgot her habit and had no ability to discern, then her hayd is six or seven days out of each month, since that is the customary period for most women.

* The pregnant woman doesn't menstruate unless she sees the blood a day or two or three before her delivery, then it is postpartum bleeding (nifaas).

* Postpartum bleeding is the blood flowing out because of childbirth.

  - Its ruling is like that of *hayd* with regard to the things permissible, required, forbidden and dropped.
  - Its longest duration is forty days, and there is no limit for the shortest.
  - Once a woman sees the *tuhr* (purity = cessation of bleeding), she must perform major ablution and she then becomes pure.
  - And if it returns within the period of forty days, it would still be considered *nifaas*.

# Self-assessment Questions

## Essay Questions:

1. State the difference between menstruation and post-partum bleeding.
2. What does the menstruatrual period bar the woman from?

## Place a check mark for correct answers and an 'X' for wrong answers:

| | | |
|---|---|---|
| 1. | The latest age for menstruation is (forty five – fifty – sixty). | ( ) |
| 2. | Post-partum bleeding is that discharge which continues after the menses stops and is called istihadah. | ( ) |
| 3. | The longest period of post-partum bleeding is forty days. | ( ) |

## Multiple choice Questions:

1. The shortest period of menstruation – according to the matn - is (two days - one day and night – three days).
2. The longest period of menstruation – according to the matn - is (twelve days – fifteen days - sixteen days).

3. (Nine – Ten - eleven) years is the youngest age at which a woman can start menstruation according to the matn.
4. The longest period of post-partum bleeding is (fourteen – forty – forty five) days.
5. The shortest period of post-partum bleeding is (ten days – fifteen days – not limited).

## ***Didactic activity***

**Dear learner, in order to learn more about the points tackled in this unit, you should:**

*Depending on different sources of fiqh, write a paper on the rulings pertaining to hayd, istihadah and nifaas clarifying the differences between them.*

# كتاب الصلاة

# *The Book of Prayers*

# Book Two

# كتاب الصلاة

## The Book of Prayer

## Introduction

Salat (prayer) is the greatest and most important of the devotional deeds. This is asserted by the Prophet (peace be upon him) as he said, "… and know that the best of your deeds is the Salat"(1).

It is offered five times a day and is mandatory upon every Muslim who attained the age of puberty.

This chapter is intended to illustrate the importance of prayer in Islam, the call to prayer, the conditions of prayer and how to pray. It further discusses the obligatory prayers, the congregational prayers, the imamate and his qualifications, the supererogatory prayers and the other prayers which are offered in different occasions.

**This book is covered in six units and fourteen chapters:**

1. The Athan, conditions of prayer & etiquettes of walking to prayer.

2. Description of the Prayer

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(1) Authentic hadith, narrated by A. & MA and others.

3. Pillars and mandatory acts of prayer & Prostrations For Forgetfulness

4. Supererogatory Prayers

5. Imamate & prayer of the sick and traveler

6. Prayer of fear, Jumu’ah & Eid prayers

# Unit One

## The Athan, Conditions of Prayer & Etiquettes of Walking to Prayer

# *Contents of the Unit:*

- **Proofs on prayer obligation**
- **The *Adhan* and *Iqamah***
- **The Conditions of prayer**
- **The Etiquettes of walking to prayer**

## Importance of the Unit:

This lecture is intended to illustrate the obligation of prayer, the formula and rulings of *adhan* and *Iqamah*. It further pinpoints the conditions of prayer and the etiquettes of walking to prayer.

## Learning Objectives:

Dear students, after studying this unit you should be able to:

- Prove that prayer is obligatory upon every Muslim
- Say the *adhan* and *iqamah* in a correct way
- State the conditions of prayer
- The etiquettes of walking to prayer

## [Importance Of It And The Ruling Of The One Who Abandons It]

**روى عبادة بن الصامت رضي الله عنه قال: سـمعت رسـول الله ﷺ يقـول: خمس صلوات كتبهن الله على العباد في اليوم والليلة، فمن حافظ عليهن كان له عهد عند الله أن يدخله الجنة، ومن لم يحافظ عليهن لم يكن له عند الله عهد، إن شاء عذبه وإن شاء غفر له.**

**'Ubadah ibn as-Samit (may Allah be pleased with him) reported that he heard the Prophet (blessings and peace be upon him) say: "Five prayers Allah had dictated on the servants every day and night. He who diligently observes them will have a covenant with Allah that he will admit him into paradise, and he who doesn't diligently observe them will have no covenant with Allah; if He wills, He will torment him, and if He wills, He will forgive him."**[1]

فالصلوات الخمس واجبة على كل مسلم عاقل بالغ إلا الحائض والنفساء.

1. Therefore, the five prayers are mandatory upon every adult sane Muslim except for the menstruating woman or the one having postpartum bleeding.

فمن جحد وجوبها لجهله عرف ذلك، وإن جحدها عناداً كفر.

(1) Auth., Reported by (D).

2. So, whoever rejects its obligation out of ignorance should be educated of it. If he rejects it out of stubbornness, he becomes a disbeliever.(1)

ولا يحل تأخيرها عن وقت وجوبها إلا لنا وجمعها أو مشتغل بشرطها،

3. It is not permissible to defer it beyond its mandated time except for one who intends to combine it(2) or one who is busy fulfilling its conditions.

فإن تركها تهاوناً بها استتيب ثلاثاً، فإن تاب وإلا قتل.

4. If he abandons it out of carelessness, he must be asked to repent for three days, and if he does not, he must be killed.(3)

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(1) By consensus. As for one who abandons it out of laziness, they differed. According to (A), he is a disbeliever (particularly if he prefered death over praying) and according to the majority, he is a sinner and his kufr (disbelief) is of the minor type, which is still worse than the enormous sins. It should be enough deterrent for one to know that his belonging to Islam is controversial.
(2) with the next, given he has a legitimate excuse.
(3) According to (M+S+A), and should be locked up until he repents according to (H).

## باب الأذان والإقامة

## B2-C1 Chapter Of Al-Adhan[1] And Al-Iqamah

وهما مشروعان للصلوات الخمس دون غيرها، للرجال دون النساء.

1. They are prescribed[2] for the five prayers only, and for

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(1) In Fiqh as-Sunnah, Sayed Sabiq (may Allah bestow mercy on him) quotes the following from al-Qurtubi (may Allah bestow mercy on him) and others: "Al-Qurtubi and others have said that the adhan, though it has very few words, covers all essentials of the faith. It begins by proclaiming the greatness of Allah, and that includes His existence and perfection. It mentions second to that His oneness and then the denial of polytheism, and it confirms the messengership of Muhammad (blessings and peace be upon him) and then it invites to specific acts of obedience after testifying to Muhammad's messengership, for they [those deeds] are not known except through the Messenger. And then, it calls to prosperity which is eternity in paradise and it points to the return to Allah. Then, for emphasis, some repetitions are made."

(2) They are communal obligations and there is a great reward for the caller to the *adhan*; Al-Bara' ibn 'Aazib reported that the Prophet (blessings and peace be upon him) said: "Allah and His angels pray upon those in the first rows. And the caller to prayer is forgiven, for as far as his voice reaches and whatever hears him will confirm what he says. He will get a reward similar to all of those who pray with him." A, Auth.

That is why the Prophet (blessings and peace be upon him) said that if people know the reward of *adhan*, they would compete and draw lots to do it. (B). and he (blessings and peace be upon him) said that the *mu'adhens* will have the tallest necks on the Day of Judgment. (M)

With regards to the ruling of *adhan* and *iqamah*, they are communal obligations; Ahmad reported from Abu ad-Darda' that he heard the Prophet (blessings and peace be upon him) say: "If three people do not make the *adhan* and establish the prayer among themselves, Satan will overtake them."

men only[1].

والأذان خمس عشرة كلمة لا ترجيع فيه، والإقامة إحدى عشرة كلمة.

2. The first call to prayer (adhan) is fifteen words[2] without repetition[3] and the second call to initiate it (iqamah) is

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(1) Even though they are not mandatory on women, they may make them in a modest voice for themselves only; Ibn 'Omar was reported to have said: "There is no *adhan* or iqamah required of women." (Ba) with controversial authenticity. (S + A) allowed it, and it is reported that 'Aishahh would make the *adhan* and iqamah and lead the women in prayer, standing in the middle of the row (Ba).

(2) *Allahu Akbar* Allah is Great (said four times) *Ashhadu an la ilaha illa Allah* I bear witness that there is no god except the One God (Allah).
(said two times) *Ashadu anna Muhammadan Rasool Allah* I bear witness that Muhammad is the messenger of Allah. (said two times) *Hayya 'ala-s Salat* Hurry to the prayer (Rise up for prayer) (said two times) *Hayya 'ala-l Falah* Hurry to success (Rise up for Salvation) (said two times) *Allahu Akbar* Allah is Great [said two times] *La ilaha illa Allah* There is no god except the One God (Allah) (said one time) For the dawn *(fajr)* prayer, the following phrase is inserted after the fifth part above, towards the end: *As-salatu Khayrun Minan-nawm* Prayer is better than sleep (said two times).

(3) There are several forms for *adhan* and iqamah reported from the Prophet and each madhhab selected their preferred form, but this matter is an example on the difference based on diversity not conflict. However, all these differences in *adhan* are with regards to the number of times certain phrases of the *adhan* and iqamah mentioned here are repeated. Any other addition to the words of *adhan* before, during or after it is an innovation, and every innovation in matters of worship is misguidance that must be condemned to maintain the purity, authenticity and unity of our religious practices. The Prophet (blessings and peace be upon him) said: "Whoever introduces something to this affair of ours will have it rejected." (Ag).

eleven[1].

وينبغي أن يكون المؤذن أميناً، صيتاً، عالماً بالأوقات.

1- The *mu'adhen* (caller to the prayer) should be honest, with good and loud voice and knowledgeable of the times [of prayers].

ويستحب أن يؤذن قائماً، متطهراً، على موضع عال، مستقبل القبلة.

2- It is recommended that he makes *adhan* while standing on a high place, facing the *qiblahh* and in a state of ritual purity (*wudu'*).

فإذا بلغ الحيعلة التفت يميناً وشمالاً ولا يزيل قدميه،

3- When he reaches *al-Hay'alah* (each one of the following phrases: "Hurry to the prayer" and "Hurry to success") he

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(1) *Allahu Akbar* Allah is Great (said two times) *Ashhadu an la ilaha illa Allah* I bear witness that there is no god except the One God (Allah). (said one time) *Ashadu anna Muhammadan Rasool Allah* I bear witness that Muhammad is the messenger of Allah. (said one time) *Hayya 'ala-s-Salat* Hurry to the prayer (Rise up for prayer) (said one time) *Hayya 'ala-l-Falah* Hurry to success (Rise up for Salvation) (said one time) *Qad qamat as-Salat* Prayer has begun (said two times) *Allahu Akbar* Allah is Great [said two times] *La ilaha illa Allah* There is no god except the One God (Allah) (said one time).

should lean to the right and left without moving his feet[1].

ويجعل إصبعيه في أذنيه،

4- He should put his fingers [index] in his ears[2].

ويترسل في الأذان ويحدر الإقامة،

5- And recite *adhan* slowly and iqamah quickly.

ويقول في أذان الصبح بعد الحيعلة: الصلاة خير من النوم. مرتين،

6- He should say in *adhan* of as-Subh, after al-*Hay'alah*, *"as-Salatu khayrum-mina-an-nawm"* (The prayer is better than sleep). He should repeat it twice.[3]

ولا يؤذن قبل الأوقات إلا لها، لقول رسول الله ﷺ: إن بـلالاً يـؤذن بليـل، فكلوا واشربوا حتى يؤذن ابن أم مكتوم.

(1) As reported by (B) & (M) from Abi Juhaifah that Bilal would turn his mouth to the right and left with the *hay'alas*.
(2) D) & (T) reported that Bilal did so, albeit, with controversial authenticity, but deemed sound by Ibn Hajar (may Allah bestow mercy on him) in Nata'ej al-Afkar. Also, T (may Allah bestow mercy on him) said after it that this is what the people of knowledge recommend.
(3) As reported by (A) from Abi Mahdhorah that the Prophet taught him that.

7- He may not make *adhan* before the prescribed time except for as-*Subh* (the morning prayer), for the Messenger of Allah said: "verily Bilal makes *adhan* at night, so continue to eat and drink until Ibn umm Maktoom makes *adhan*."[1]

ويستحب لمن سمع المؤذن أن يقول كما يقول، لقول رسول الله ﷺ: إذا سمعتم النداء فقولوا مثل ما يقول.

8- It is recommended for those who hear the mu'adhen to repeat what he says[2], for the Messenger of Allah said: "if you hear the call [to prayers], say what he says."

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(1) (Ag).

(2) That is true for everything except for the *hay'ala* as the sunnah is to say: *La hawla wa la quwwata illa billah* (there is no power or might save with Allah).
After the end of *adhan*, we should pray for the Prophet (blessings and peace be upon him) as he said: "If you hear the call to prayer, repeat after it. Then supplicate for me, for whoever makes one supplication for me, Allah makes ten for him. Then ask Allah to grant me the station of *waseelah* (highest station in paradise). It is a place in Paradise reserved for one of the slaves of Allah. I hope to be him, and whoever asks Allah to grant me the place of *waseelah*, he becomes deserving of my intercession." (M). And this is how we should pray for him (blessings and peace be upon him): " O Allah, Lord of this complete call and of the established prayers, grant Muhammad the station of *waseelah*, the most virtuous place and resurrect him to the praiseworthy position that you have promised him." (B)
It is important to note here that the *mu'adhen* and those hearing him will not pray for the Prophet aloud for there is no basis for this in the

# باب شروط الصلاة

## B2-C2 Chapter on the Conditions of Prayers

وهي ستة:

**They are six:**

أحدها: الطهارة من الحدث، لقول رسول الله ﷺ: لا صلاة لمن أحدث حتى يتوضأ.

**(I) First: ritual purity, for the statement of the Messenger of Allah (blessings and peace be upon him): "No prayer is valid for the one who had ritual impurity until he makes wudu"**[(1)]

الشرط الثاني: الوقت،

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sunnah as stated by Ibn Hajar (may Allah bestow mercy on him) in al-Fatawa al-Kubra where he acknowledged the *sunni* origin of praying for the Prophet and indicated that reciting it by the *mu'adhen* aloud after the *adhan* as done by some is not prescribed. The people of knowledge are in agreement in this regard.

Then, one makes supplication for himself, for the Prophet (blessings and peace be upon him) said: "A supplication between the *adhan* and iqamah shall not be rejected." (T):Auth.

After the iqamah, the prayer should shortly be started, but if there is a reason for some delay, there is no problem and there is no need to redo the iqamah; Anas ibn Malik: "The iqamah was made while the Messenger of Allah (blessings and peace be upon him) was talking to a man in the corner of the mosque. He did not come to the prayer until the people had fallen asleep."(B)

(1) (M) from Abu Hurairahh.

لا يقبل الله صلاة أحدكم إذا أحدث حتى يتوضأ

**(II) Second: the commencement of the time[1],**

ووقت الظهر من زوال الشمس إلى أن يصير ظل كل شئ مثله.

a. And the time of the noon prayer (adh-dhuhr) is from the sun reaching its zenith until the shadow of everything becomes equal to it[2].

ووقت العصر - وهي الوسطى - من أخر وقت الظهر إلى أن تصفر الشمس، ثم يذهب وقت الاختيار، ويبقى وقت الضرورة إلى غروب الشمس.

b. And the time of the afternoon prayer (al-'asr) – which is the middle prayer – is from the end of the time of adh-dhuhr until the sun turns yellow[3]. Then, the time of preference ends, and the time of necessity lasts until the sunset.

ووقت المغرب إلى أن يغيب الشفق الأحمر،

c. And the time of the sunset prayer (al-Maghrib) is until the red color of sunset disappears.

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(1) The times are mainly based on the hadeeth of Jibreel when he led the Prophet in prayer by the Ka'bah two days in a row, praying in the first day at the beginning of the time and the second at the end. This hadeeth was reported by (A/T/N). There are other reports from the Prophet as well.

(2) Equal to it + the length of the shadow at the time of the *dhuhr*, for the shadow doesn't completely vanish at *dhuhr* except at the equator.

(3) The best time is after adhan, and it is permissible until the length of the shadow is twice that of the object, then it becomes disliked until the sun turns yellow and looses its brightness, then it becomes very disliked, and once the sun sets, then the time is out.

ووقت العشاء من ذلك إلى نصف الليل، ثم يبقى وقت الضرورة إلى طلوع الفجر الثاني،

d. And the time of the night prayer ('isha) is from that time until midnight[1] and then the time of necessity[2] until the rising of the second dawn (fajr)[3].

ووقت الفجر من ذلك إلى طلوع الشمس،

e. And the time of fajr is from then until sunrise.

ومن كبر للصلاة قبل خروج وقتها فقد أدركها،

f. And he who makes takbeer for the prayer prior to the end of its time, would have caught it.

والصلاة في أول الوقت أفضل، إلا في العشاء الأخرة وفي شدة الحر الظهر.

g. And praying at the beginning of the time is better, except for the last night prayer ('isha) and dhuhr when it is excessively hot.

الشرط الثالث: ستر العورة بما لا يصف البشرة

**(III) Third: covering the 'awrah (one's nakedness)[1] with that which doesn't show the complexion.**

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(1) Midway between maghrib and fajr.

(2) After midnight, it is impermissible, according to the hanbalis, to delay the 'isha without a reason, and according to the majority, it is only disliked. The opinion of the majority is strong for the Prophet (blessings and peace be upon him) said: "There is no negligence in sleeping, but in not praying a prayer until the time of the next comes." (M) The Morning Prayer is an exception from this by consensus.

(3) Which is the true dawn/fajr, not the deceptive one (al-fajr al-kadhib) which happens before the true one and is a line of light that is vertical and not horizontal across the horizon like the true fajr.

وعورة الرجل والأمة ما بين السرة والركبة،

a. And the nakedness of the man or bond woman[2] is between the navel and knees[3].

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(1) The Messenger of Allah (blessings and peace be upon him) said: "Allah will not accept the prayer of a post menarcheal woman except with a khimar (head cover)." (D)-Auth.

(2) There is no proof from the revelation on the nakedness of the slave woman, and the scholars disagreed. Some say it is like the free woman except that she won't need to cover the face. On the other end others said it is like the man. What seems to be a stronger opinion is that it is like the free woman, but she has more flexibility showing what needs to be uncovered while working. Islam effectively brought freedom to the slaves through a perfect system of graduation that is unparalleled in the history, particularly during that era. One of the greatest tools of liberation is that Islam gave the slaves the right to buy themselves and ordered their masters to accept such offer and the community to help them attain freedom by giving them from the money of zakat and charity.

(3) There are various reports that are seemingly conflicting in this regard:

1- 'Aishah: "The Prophet was sitting with his thigh uncovered. Abu Bakr asked, and received, permission to enter and the same thing happened with 'Omar. But, when 'Uthman asked for permission to enter, the Prophet covered himself with his clothes. When they left, I said: O Messenger of Allah, you permitted Abu Bakr and 'Omar to enter while your thigh was uncovered, but when 'Uthman asked permission to enter, you covered yourself! He said: O 'Aishah, should I not be shy of a man who, by Allah, even the angels are shy of'?" (B)

2- The Messenger of Allah (blessings and peace be upon him) passed by Ma'mar and his thighs were uncovered. He said to him: "O Ma'mar, cover your thighs, for they are 'awrah (part of one's nakedness)." (B).

It seems that to reconcile between these reports, one must say that there is more flexibility with uncovering the thighs in front of men,

والحرة كلها عورة إلا وجهها وكفيها.

b. And the entire body of the free woman is 'awrah except for the face and hands[(1)].

وأم الولد والمعتق بعضها كالأمة،

c. The mother of a child or the one whose part has been freed is like the bond woman.

ومن صلى في ثوب مغصوب أو دار مغصوبة لم تصح صلاته،

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particularly trustworthy ones. However, one should be careful with his prayers and err on the side of safety.

It is also noteworthy to say that if one can afford wearing a top, he must for the Prophet (blessings and peace be upon him) said: "let no one of you pray in one garment with nothing on his shoulders."

One should also beautify himself for the prayer; Allah said:

﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾

"O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the *Tawaf* of) the *Ka'bah*" (7:31) for this, the righteous predecessors wore their best clothes for the prayers. Some argue that wearing a head cover is part of this adornment, and it may be in certain cultures. There is no proof, however, that it is mandatory.

With regards to wearing trousers for men, there is a report by 'Abd-ur-Razzaq from Ubayy (may Allah be pleased with him) that Omar (may Allah be pleased with him) said it was permissible.

It is not appropriate to wear very tight trousers for modesty is of the charactresitics of our sharia. That is not saying it is prohibited for there is no proof on it being impermissible, and the scholars, including ibn Qudamah in al-Mughni and an-Nawawi in al-Majmoo' argue that tight trousers are sufficient in fulfilling the obligation of covering one's nakedness.

(1) That is in the prayer. Outside of the prayer, the scholars disagreed. There is a consensus that she has to cover her entire body except for the face, hands, and according to a weaker opinion, the feet as well. Some scholars, who are a large minority, maintained that she must also cover the hands and face except for the eyes.

d. Whoever prays in a garment or house that is wrongfully seized, his prayer will be invalid.

ولبس الذهب والحرير مباح للنساء دون الرجال إلا عند الحاجة، لقول رسول الله ﷺ في الذهب والحرير: هذان حرام على ذكور أمتي حل لإناثهم.

e. And wearing gold or silk is allowable for women and not men except for a need, for the statement of the Messenger of Allah (blessings and peace be upon him) regarding gold and silk: "these two are forbidden for the men of my nation and lawful for the women."[1]

ومن صلى من الرجال في ثوب واحد بعضه على عاتقه أجزأه ذلك،

f. And the man who prays in one garment, with part of it being on his shoulders, this would suffice him.

فإن لم يجد إلا ما يستر عورته سترها، فإن لم يكف جميعها ستر الفرجين، فإن لم يكفهما جميعاً ستر أحدهما، فإن عدم الستر بكل حال صلى جالساً يومئ بالركوع والسجود، وإن صلى قائماً جاز،

g. And if he didn't find except that which would only cover his nakedness, he should cover it, and if not enough to cover all of it, he should cover the two private parts, and if not enough, he must cover one of them, and if he had nothing to cover with, he should pray sitting, and must nod for his rukoo' and sujood. And if he prayed standing, it would be permissible.

ومن لم يجد إلا ثوباً نجساً أو مكاناً نجساً صلى فيهما ولا إعادة عليه.

h. And he who doesn't find but an impure garment or spot he may pray in/on them and no makeup is required of him.

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(1) (Ag).

الشرط الرابع: الطهارة من النجاسة في بدنه وثوبه وموضع صلاته، إلا النجاسة المعفو عنها كيسير الدم ونحوه،

**(IV) Fourth: physical purity[1] of the body, garment and place of prayer, except for the impurity exempted such as little blood and the likes.**

وإن صلى وعليه نجاسة لم يكن علم بها أو علم بها ثم نسيها فصلاته صحيحة،

a. And if he prayed with impurity on him that he was unaware of or knew of it but forgot, then his prayer is valid.

وإن علم بها في الصلاة أزالها وبنى على صلاته،

b. And if he knew of it while in the prayer, he must remove it and carry on with his prayer.

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(1) (A/D) reported that the Prophet removed his shoes during the prayer, and the companions behind him did likewise. Upon finishing the prayer, he asked them: "Why did you remove your shoes?" They replied: "We saw you remove yours." He said, "Jibreel (Gabriel) came to me and informed me that there was some filth on them. Thus, when one of you comes to the mosque, he should turn his shoes over and examine them. If one finds any filth on them, he should rub them against the ground and pray with them on."
This hadeeth indicates the necessity of physical purity during the prayer. For one who can't attain it, he must pray before the time is over, and will not have to repeat his prayer thereafter. Some of the scholars consider the purity to be obligatory, but not a condition of validity. According to them, one who prays with impurities on his body, garment or place of prayers will earn a sin, but his prayer is valid. This opinion was chosen by imam ash-Shawkani in his "Nayl al-Awtaar".

والأرض كلها مسجد تصح الصلاة فيها إلا المقبرة والحمام والحش وأعطان الإبل وقارعة الطريق.

c. And the entire earth is a place of prayer in which prayer is valid except the graveyard, bathhouse, lavatory, camel's stables or the middle of the rode.

الشرط الخامس: استقبال القبلة،

**(V) Fifth: facing the qiblahh[1],**

إلا في النافلة على الراحلة للمسافر فإنه يصلي حيث كان وجهه. والعاجز عن الاستقبال لخوف أو غيره فيصلي كيفما أمكنه،

a. Except
   - In the optional prayers, on the mount, for the traveler, he would pray to whichever direction he is going.[2]
   - And the one incapable of facing the qiblahh out of fear or some other reason, he may pray in whichever way he can[3].

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(1) Allah said:

﴿فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾

"Direct your face to the Masjid al-Haram and wherever you may be, turn your faces to it"( 2:144)

(2) 'Amr ibn Rabee'ah: "I saw the Messenger of Allah (blessings and peace be upon him) pray while riding, and he faced the direction in which he was going." (Ag).

(3) Allah said:

﴿فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا﴾

" And if you fear (an enemy), perform *Salât* (pray) on foot or riding" (2:239) Ibn 'Omar commented: "Facing the qiblahh or not"(B)

ومن عداهما لا تصح صلاته إلا مستقبل الكعبة،

b. And for all others, their prayer is invalid except if facing the ka'bah.

فإن كان قريباً منها لزمته الصلاة إلى عينها، وإن كان بعيداً فإلى جهتها،

c. If he is near it, he must pray exactly towards it. And if he is far then towards its direction[(1)].

وإن خفيت القبلة في الحضر سأل واستدل بمحاريب المسلمين، فإن أخطأ فعليه الإعادة،

d. If the qiblahh is unknown to him in town, he must ask, and he may take for a clue the direction of the prayer niches (mihrabs) of Muslims. And if he erred, then makeup is required of him.

وإن خفيت في السفر اجتهد وصلى ولا إعادة عليه،

e. And if it is unknown to him during travel, he should do his best in figuring it out and pray and no makeup is required of him [if he erred].

وإن اختلف مجتهدان لم يتبع أحدهما صاحبه،

f. And if two individuals capable of reasoning disagreed, they need not follow each other.

ويتبع الأعمى والعامي أوثقهما في نفسه.

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(1) Ibn Qudamah, the author (may Allah bestow mercy on him) said in his other book *al-Mughni*: "The one who is far away from Maccah must seek the direction of the *Ka'bah*, without having to face it head on. Ahmad said: Whatever is between the east and the west is *qiblahh*, and a small deviation from the *qiblahh* does not matter, but he has to try to get it right as much as possible. This was also the view of Abu Haneefah. This view is based on the hadeeth in which the Prophet (blessings and peace be upon him) said to the people of al-Madinah: "Whatever is between the east and the west is *qiblahh*." (T)."

g. And a blind individual or lay person must follow the more trustworthy in his thinking.

الشرط السادس: النية للصلاة بعينها، ويجوز تقديمها على التكبير بالزمن اليسير إذا لم يفسخها.

**(VI) Sixth: the intention to perform the particular prayer, and it may be made prior to takbeer by a short while as long as he didn't annul it[1].**

(1) Some have obsessions when it comes to the intention. The intention is an action of the heart and need not to be uttered, and as long as didn't annul it, it is valid. If you go to make *wudu'* to pray a certain prayer, and start the prayer and then begin to have doubts whether you had the right intention for the right prayer, you should cast away the doubt and presume that you did.

## باب آداب المشي إلى الصلاة
## B2-C3 Chapter on the Etiquettes of Walking to Prayer

يستحب المشي إلى الصلاة بسكينة ووقار،

1- It is recommended to walk to the prayer with tranquillity and dignity(1).

ويقارب بين خطاه،

2- To take short steps.

ولا يشبك أصابعه

3- To not interlace his fingers(2).

ويقول: بسم الله: الذي خلقني فهو يهدين الآيات إلى قوله: إلا من أتى الله بقلب سليم

4- To say: "In the name of Allah. Who has created me, and it is He Who guides me…" to his saying "… Except him who comes to Allah with a clean heart"(3)

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(1) The Prophet (blessings and peace be upon him) said: "When you hear the iqamah, proceed to the prayer with tranquility and dignity and do not rush. Pray what you catch with the congregation and make up for what you miss." (Ag).

(2) The Messenger of Allah (blessings and peace be upon him) said: "When one of you makes *wudu'* and perfects it, and then heads towards the mosque, he should not interlace his fingers as he is in prayer." (A,D & T) Auth.

(3) There is no proof on this supplication that I found, but one of the authentic supplications that has been reported by (B) & (M) from

ويقول: اللهم إني أسألك بحق السائلين عليك، وبحق ممشاي هـذا، فـإني لم أخرج أشراً ولا بطراً ولا رياء ولا سمعة خرجـت إتقـاء سـخطك وابتغـاء مرضاتك، أسألك أن تنقذني مـن النـار، وأن تغفـر لي ذنـوبي، إنـه لا يغفـر الذنوب إلا أنت.

5- To say: "O Allah I ask you by the right of the petitioners on you, and the right of this walk of mine, for I did not come out for boasting, arrogance, showing off or seeking fame. I came out of fear from your anger and to seek your pleasure. I ask you to save me from the fire, and forgive my sins, for no one but you forgives the sins."[1]

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Ibn 'Abbas is that he (blessings and peace be upon him) went out of his home to the mosque and said:

« اللهم اجعل لي في قلبي نورا، وفي لساني نورا، وفي سمعي نورا، وفي بصري نورا، ومن فوقي نورا، ومن تحتي نورا، وعن يميني نورا، وعن شمالي نورا، ومن بين يدي نورا، ومن خلفي نورا، واجعـل في نـفسي نورا، وأعظم لي نورا »

"O Allah, make light in my heart and light on my tongue, and make light in my hearing, and light in my sight, and make light above me, and light below me and make light on my right and make light on my left, and make light in front of me and make light behind me, and make light in my soul and make greater my light." This is Muslim's version.

(1) This hadeeth has a controversial chain of narrators, but given it is authentic, it doesn't mean that you ask Allah by the right of any particular person, but rather by Allah's attributes, and of them, responding to the petitioner and rewarding the one walking to obedience, as indicated by Imam Ibn Taymeah.

فإذا سمع الإقامة لم يسع إليها لقول رسول الله ﷺ: إذا أقيمت الصلاة فلا تأتوها وأنتم تسعون وائتوها وأنتم عليكم السكينة، فما أدركتم فصلوا، وما فاتكم فأتموا،

6- And if he heard the iqamah (the call to initiate the prayer), he should not stride to it, because of the statement of the Messenger of Allah: "When the iqamah is called, do not come to it [the prayer] striding, but come to it with tranquility. Whatever you catch [with the congregation] pray it. And whatever you missed, complete it.

وإذا أقيمت الصلاة فلا صلاة إلا المكتوبة،

7- And when the iqamah is called, there should be no prayer aside from the one inscribed (mandatory)[1].

وإذا أتى المسجد قدم رجله اليمنى في الدخول وقال: بسم الله، والصلاة والسلام على رسول الله، اللهم اغفر لي ذنوبي، وافتح لي أبواب رحمتك

8- And when he arrives at the masjid, he should put forward his right foot in entering and say: "Bismillaah was-salaatu was-salaam 'ala Rasoolillaah. Allaahumma ighfir li dhunoobi waftah li abwaaba rahmatika."(In the name of Allah. Peace and blessings be on the Messenger of Allah.

(1) This is the exact phrasing of a hadeeth reported by (M) from the Prophet (blessings and peace be upon him). But if one can finish quickly and join the congregation from the beginning of their prayer, he may as indicated by the people of knowledge.

O Allah, forgive my sins and open for me the gates of your mercy.)

وإذا خرج قدم رجله اليسرى وقال ذلك، إلا أنـه يقـول: وافـتح لي أبـواب فضلك.

9- And when he walks out, he should put forward his left foot, and say the same, except that he will say: "…waftah li abwaaba fadlik" (…and open for me the gates of your favors.)[1].

(1) Both 8 and 9 are based on several authentic ahadeeth.

# *Summary of the Unit*

**Prayer as an obligation:**

- The five daily prayers are mandatory upon every adult sane Muslim except for the menstruating woman or the one having postpartum bleeding.

- Whoever rejects its obligation out of ignorance should be educated about it. If he rejects it out of stubbornness, he becomes a disbeliever.

- Whoever abandons it out of laziness has committed a sin greater than all enormities short of *shirk* by agreement and whether he is a believer or not is a matter of controversy.

***Adhan* and *Iqamah***

- Both *adhan* and *iqamah* are prescribed just for the five obligatory prayers, and only men are bound to establish that duty.

- The *mu'adhen* should be honest, with good and loud voice and knowledgeable of the times of prayers. He should recite the *adhan* slowly and *iqamah* quickly.

- He should say in *adhan* of *as-Subh*, after *al-Hay'alah*, *"as-Salatu khayrum-mina-an-nawm"*; repeated twice.

- It is recommended to repeat after the *adhan*.

**Conditions of Prayer**

1. Ritual purity

2. Commencement of the time

   Praying at the beginning of the time is better, except for the last night prayer (*'isha*) and *dhuhr* when it is excessively hot.

3. Covering the 'awrah with that which doesn't show the complexion

4. Physical purity of the body, garment and place of prayer, except for the impurity exempted such as little blood and the likes

5. Facing the *qiblah*

6. The intention to perform the particular prayer: It is made by heart (without articulation) and done before starting prayer

**Etiquettes of walking to prayer:**

- It is recommended to walk to prayer with tranquility and dignity,
- To take short steps,

- To not interlace one's fingers,
- To say the authentic supplication that reads, "O Allah! Make light in my heart and light on my tongue …"
- If the *iqamah* is called, no other prayer should be performed unless one is about to finish it and can join the congregational prayer very shortly.
- He should enter the *masjid* putting forward his right foot and saying the above mentioned supplication.
- When coming out of the *masjid*, he should put forward his left foot and say the above mentioned supplication.

# Self-assessment Questions

## Essay Questions:

1. State the ruling of prayer and clarify the rulings on abandoning it.
2. What are the qualifications of the *mu'adhen?*
3. What are the conditions for prayer?
4. State the etiquettes of walking to the *masjid*.

**True or false Questions:**

**Place a check mark for correct answers and an 'X' for wrong answers:**

| | | |
|---|---|---|
| 1. | Prayer is obligatory upon every adult sane or insane Muslim with some exceptions for women. | (   ) |
| 2. | One who rejects prayer out of stubbornness is deemed a disbeliever. | (   ) |
| 3. | *Adhan* and *Iqamah* can be recited for some supererogatory prayers. | (   ) |
| 4. | If one has nothing to cover himself with, he is to pray sitting. | (   ) |
| 5. | If only impure garment is available one can pray in it and must make up later. | (   ) |
| 6. | Head of the man is part of the `*awrah* in prayer. | (   ) |
| 7. | It is prohibited to pray in the sheep's stables. | (   ) |

8. If one has done his best in figuring out the *qiblah* during travel but erred he must make up the prayer. (  )

## ***Multiple Choice Questions:***

1. If one abandons prayer out of carelessness he must be (killed immediately – asked to repent for three days then be killed if he does not).
2. Repeating after the *mu'adhen* is (mandatory – recommended – permissible).
3. (Praying at the beginning of prayer time is obligatory – recommended – permissible).
4. If one has nothing to cover himself with he should pray (standing – sitting - lying).
5. One should not perform prayer in the (camel's stables – sheep's stables).
6. Facing the *qiblah* is not a condition with regard to the (optional – mandatory - both optional and mandatory) prayer(s) when performed on the mount
7. The part of supplication that reads, *"... and open for me the gates of your favors"* is said (upon entering – when leaving) the *masjid*.

## *Didactic activity*

**Dear learner, in order to learn more about the topics tackled in this unit, you should:**

*Write a precise paper on prayer as a religious obligation and the conditions for its validity.*

# *Unit Two*

# *Description of the Prayer*

# *Contents of the Unit:*

- **Description of the Prayer**

## Importance of the Unit:

This unit gives a detailed account of the actions and sayings of prayer from the first *takbeer* until *tasleem* (saying, "As-Salamu Alykum) so that one can perform prayer in the most perfect way.

## Learning Objective:

Dear students, after studying this unit you should be able to:

- Give a full description of how the Prophet (peace be upon him) used to pray.

## باب صفة الصلاة

## B2-C4 Chapter On The Description Of The Prayers

وإذا قام إلى الصلاة قال: الله أكبر يجهر بها الإمام وبسائر التكبير ليسمع من خلفه ويخفيه غيره.

1- When he stands for the prayer, he should say: "*Allahu Akbar*" the imam says it aloud[1] (*jahran*), likewise the rest of takbeer (saying *Allahu Akbar*) to make those behind him hear him. The rest will say it to themselves (*sirran*).

ويرفع يديه عند ابتداء التكبير إلى حذو منكبيه أو إلى فروع أذنيه،

2- He should raise his hands[2] at the beginning of takbeer (saying *Allahu Akbar*) to the level of his shoulders or his ear lobes.[3]

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(1) Aloud or *jahran*, means that the people around you will hear you. While to oneself or *sirran* means that you will be able to hear yourself, but those next to you won't.

(2) 

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(3) Ibn al-Mundhir reported the consensus of the scholars on the legitimacy of the sunnah of raising the hands, and al-Albani said in his "The Prophet's Prayer": "He (blessings and peace be upon him)

ويجعلهما تحت سرته،

3- And then, put them underneath his navel[1].

ويجعل بصره إلى موضع سجوده،

4- He should look at the site of his prostration [where his forehead touches the ground][2]

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would raise his hands sometimes with the takbeer,(B) sometimes after the takbeer,(B) and sometimes before it.(B) and would raise them with fingers apart [not spaced out, nor together]" (D) and "he would put them level with his shoulders" (B) although occasionally, "he would raise them until they were level with [the tops of] his ears."(B)"

(1) There is a clear unambiguous evidence that the sunnah is to put the right hand on the left for he (blessings and peace be upon him) used to do that (M) and command the companions to do it (B) and he said: We, the company of prophets, have been commanded to hasten the breaking of the fast, to delay the meal before the fast, and to place our right arms on our left arms during prayer. (Hib) It is however less clear where he put his hands, some argue it was below the navel, others: above, and others: on the chest. There are conflicting and controversial reports in this regard, and the various positions are equally strong, so you may choose whichever one, and that is the position of A2, Ibn al-Mundhir and at-Tirmidhi.

(2) It was reported by (H/Ba) - and authenticated by al-Albani - from Anas (may Allah be pleased with him) that the prophet (blessings and peace be upon him) would lower his head and look at the ground when he prayed. It is also reported that when the Prophet entered into the *ka'bah* his sight was not moved from the place of his prostration and he is known to have prayed inside it. The only time during the prayer when the person is to look elsewhere is during the *tashahhud*, for the Prophet (blessings and peace be upon him) used to look at his index finger as reported by an-Nasa'ey from Abdullah ibn az-Zubair (may Allah be pleased with them).

ثم يقول:سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدك ولا إله غيرك.

5- And then say: "*subhanaka allahuma wa bihamdika wa tabaraka-smuka wa ta'ala jadduka wa la ilaha ghairuk*" (O Allah glorified you be with praise. Your name is most blessed and your power is most supreme. And there is no god save you.)

ثم يقول: أعوذ بالله من الشيطان الرجيم.

6- And then say: "*'A'oodhu billah mina ash-shaytan ar-rajeem.*" (I seek refuge in Allah from the cursed devil.)[1].

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(1) The Prophet (blessings and peace be upon him) used to seek refuge with Allah before reciting *al-Fatihah* as reported by (D); Albani:Auth. The scholars (May Allah bestow his mercy on all of them) disagreed whether it is mandatory or not. Some, including (ath-Thawri, al-Awzaa'i and Ibn Hazm + a ) argued it was mandatory for the saying of Allah:

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

"So, when you want to recite the Quran, seek refuge with Allah from the shaytaan (Satan), the outcast (the cursed one)" (al-Nahl 16:98).

The majority (H+S+A) said it is sunnah, and quoted The hadeeth about the man whose prayer was defective. The Prophet (blessings and peace be upon him) taught him how to pray and said: "When you go to pray, say takbeer, then recite whatever you can of the Quran. Then bow …" (Ag) they say, he did not tell him to seek refuge with Allah.

ثم يقول: بسم الله الرحمن الرحيم.

7- And then he should say: "*Bismillah ar-rahmaan ar-raheem.*" (In the name of Allah, the most beneficent, the most merciful.)

ولا يجهر بشئ من ذلك: لقول أنس: صليت خلف النبي ﷺ وأبي بكر، وعمر، وعثمان فلم أسمع أحداً منهم يجهر بسم الله الرحمن الرحيم.

8- He should not say any of that aloud, for the statement of Anas: "I prayed behind the Prophet (peace be upon him), Abi Bakr, Omar and 'Uthmaan, and I never heard any one of them say aloud "*Bismillah ar-rahmaan ar-raheem.*" (In the name of Allah, the most beneficent, the most merciful.)[1]

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And whether one should recite it in the first *rak'at* or in every one, it is likely that it is to be recited in the first only, for the whole prayer is one supplication to God. Others argued it should be recited in every *rak'at* before the recitation of al-Fatihah. Allah knows best.

(1) There is controversy regarding the recitation of the "basmalah" aloud. Ash-Shafe'e (may Allah bestow mercy on him) maintains that the sunnah is to recite it aloud, whereas the majority don't. There is another hadeeth from Abi Hurairahh in which he prayed and recited aloud the "basmalah" and said: "by the One in whose Hand is my soul, I have done what resembles how we prayed with the Messenger of Allah." Ibn al-Qayyem (may Allah bestow mercy on him) tried to reconcile between this hadeeth and the one by Anas (may Allah be pleased with him) mentioned by the author and said: "Sometimes the Prophet would recite it aloud, but most of the time he would say it quietly and not aloud." It is also fair to reconcile by

ثم يقرأ الفاتحة، ولا صلاة لمن لم يقرأ بها إلا المأموم فإن قراءة الإمام له قراءة. ويستحب أن يقرأ في سكتات الإمام وفيما لا يجهر فيه،

9- And then, he should recite the Fatihah, and there is no prayer for one who doesn't recite it. Except for the *ma'moom* (the one led in the prayer) for the recitation of the imam will count for him[(1)]. It is recommended that he [the ma'moom] recites during the silences of the imam and whenever he is not reciting aloud.

ثم يقرأ بسورة تكون في الصبح من طوال المفصل، وفي المغرب من قصاره. وفي سائر الصلوات من أوسطه،

10- Then, he recites a *surah* (chapter)[(2)], which is preferred to be in the morning of the longer ones of al-mufassal.[(3)] And in *maghrib* one of the shorter ones of it, and in 'isha' one of the medium ones of it.

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saying that he recited it aloud but quieter than the rest of the recitation, so some heard it and others didn't.

(1) According to S & B, it is mandatory to recite al-Fatihah even for the ma'moom. Their position is strong, and it is certainly safer that we do always recite the Fatihah as ma'mooms as well.

(2) It is recommended to recite a whole surat, but reciting part of a surat is certainly allowable.

(3) The last one seventh of the Quran, starting from surat Qaf # 50.

ويجهر الإمام بالقراءة في الصبح والأولين من المغرب والعشاء، ويسر فيما عدا ذلك،

11- The imam should recite aloud in the subh (Morning Prayer), the first two *rak'ah* of the *maghrib* (sunset prayer) and *'isha'* (night prayer) and recite to himself in the rest[(1)].

ثم يكبر ويركع ويرفع يديه كرفعه الأول، ثم يضع يديه على ركبتيه ويفرج أصابعه ويمد ظهره ويجعل رأسه حياله، ثم يقول: سبحان ربي العظيم. ثلاثاً.

12- Then, he should say "*Allahu Akbar*" and bow (make *rukoo'*)[(2)], and raise his hands[(3)] like he did the first time.

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(1) This is the sunnah by consensus. If someone forgot and recited aloud or to himself when he should have done the opposite, nothing is upon him, for this is only the preferable way.

(2)



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(3) Raising the hands here is (Ag) and reported from several companions. Al-Albani said: "This raising of the hands [after rukoo'] is reported as mutawaatir from him (blessings and peace be upon him) as is the raising of the hands on straightening up after rukoo`. It is the madhhab of the three Imams Malik, Shaafe`ee and Ahmad, and of the majority of scholars of hadeeth and fiqh. Imam

Then, he should place his hands on his knees[1] spreading his fingers[2], and stretching his back[3] and making his head level[4] with it. And then say: "*subhana rabbeya al-'azeem*" (glory be to my lord the great) thrice[5].

ثم يرفع رأسه قائلاً سمع الله لمن حمده ويرفع يديه كرفعه الأول، فإذا اعتدل قائماً قال: ربنا لك الحمد، ملء السموات وملء الأرض، وملء ما شئت من شئ بعد. ويقتصر المأموم على قول: ربنا ولك الحمد.

13- And then raise his head, while saying: " *same'a Allahu liman hamidah*" (Allah hears those who praise him)[6], and raise his hands like the first time. When he stands up erect, he should say: " *rabbana laka alhamd mil'a as-samawat wa mil'a al-ard wa mil'a ma shi'ta min shay'en ba'd*" (our lord, all praise be to you, the fill of the

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Malik (may Allah bestow mercy on him) practiced it right up to his death, as reported by Ibn `Asaakir (15/78/2). Some of the Hanafis [may Allah bestow mercy on them] chose to do it, among them `Isam bin Yusuf al-Balkhi (d. 210), a student of Imam Abu Yusuf (may Allah bestow mercy on him)"

(1) (B) from Abi Humaid as-Sa'edey.
(2) (H). from Wael ibn Hujr, who also said that he firmly held his knees with his hands. Albani:Auth.
(3) (T):Auth. And in it, it was also reported that he would keep his elbows away from his sides.
(4) (M/D) from 'Aishah.
(5) (A/D/Ma). Albani:Auth.
(6) (Ag)

heavens, the fill of the earth and the fill of what you will beyond them). the *ma'moom* (the one lead in the prayer) should only say: " *rabbana laka alhamd*" (our lord, all praise be to you)[1].

ثم يخر ساجداً مكبراً ولا يرفع يديه، ويكون أول مـا يقـع منـه عـلى الأرض ركبتاه ثم كفاه ثم جبهته وأنفه، ويجافي عضديه عن جنبه وبطنه عن فخذيـه، ويجعل يديه حذو منكبيه، ويكون على أطراف قدميه،

14- Then, he should fall down in prostration[2], while saying takbeer (*Allahu Akbar*), and should not raise his hands[3]. The first thing that will touch the ground of him should be his knees[4], then his palms, then his forehead and nose.

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(1) (Ag) from Anas & Abi Hurairahh in (B)

(2)



http://chattanoogamuslims.com

(3) (A) reported from Wa'el al-Hadrami that the Prophet would raise his hands with every takbeer. Thus, sometimes he did raise his hands with every takbeer, but usually he didn't when going down to *sujood* as indicated in the hadeeth of Ibn Omar reported by (B).

(4) There is a lot of disagreement over this issue, but the reports are somewhat ambiguous and conflicting, and it is probably acceptable to touch the ground with the knees or hands first, given there will be no exaggeration, and he will go down to *sujood* in calm and with dignity.

He should separate his arms from his flanks[(1)] and his abdomen from his thighs[(2)], and should make his hands parallel to his shoulders[(3)]. And should be [his feet] on the tips of his feet[(4)].

ثم يقول: سبحان ربي الأعلى. ثلاثاً،

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(1) (Ag) from Abdillah ibn Malik ibn Buhainah.
(2) (D) from Abi Humaid as-Sa'edey, who said that he (blessings and peace be upon him) didn't have any of his abdomen on his thighs. In the same report, it was also reported that he separated between his thighs.
(3) (D/T) T:Auth. And make his fingers together (Kh), pointing to the qiblahh (Ba).
(4) (Ba) and in (B) from Abi Humaid, pointing the toes – and fingers in a different narration - towards the qiblahh. As for the toes, he separated them while in sujood as narrated by (D) from Abi Humaid; he had his fingers at ease without compleately separating them or bringing them together as reportd by (B) from Abi Humaid. As for the position of his feet from each other, the reports are not completely clear; some argue that he (blessings and peace be upon him) put them next to each other for 'Aishah said in a hadeeth reported by (M) that while she was looking for the Prophet at night, she touched with her hand both of his feet which were erect. To them, it is unlikely to touch both feet with one hand unless they were next to each other, but to others, it is not unlikely, because you may touch one foot with the tips of the fingers and another with the proximal end of the palm. It is also not confirmed that she (may Allah be pleased with him) touched them simultaneously. There are no other authentic and unambiguous reports on the issue.

15- Then, he says: "*subhana rabbeya al-a'la*" (glory be to my lord, the most high) thrice[1].

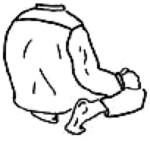
ثم يرفع رأسه مكبراً ويجلس مفترشاً فيفرش رجله اليسرى ويجلس عليها وينصب اليمنى ويثني أصابعها نحو القبلة ويقول: ربي اغفر لي ثلاثاً ثم يسجد السجدة الثانية كالأولى

16- Then, he should raise his head, while making takbeer (saying *Allahu Akbar*) and should sit in *iftirash*[2], which is to lay the left foot on its side, and sit on it and make the right one erect[3] and bend its toes, making their tips face al-*qiblahh*[4]. [5]And say: "*rabbi-ghfir-lee*" (my lord,

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(1) (A/D/Ma); Albani: Auth. It us also prescribed to make abundant supplication (invoking Allah for all of your needs) in *sujood*, (M) reported from Abi Hurairah that the Prophet said: "The closest the servant can be to his lord is during prostration, so make abundant supplication in it."

(2)



From www.qss.org

(3) (M) from'Aishah

(4) (D) from Ibn Omar (may Allah be pleased with them)

(5) At times, he (blessings and peace be upon him) sat between the two *sujoods* on the heels of his two erect feet in (iq'aa') as reported by (M) from Ibn 'Abbas (may Allah be pleased with them).

forgive me) thrice[1]. And then, prostrate a second time, like the first

ثم يرفع رأسه مكبراً، وينهض قائماً فيصلي الثانية كالأولى.

17- And then raise his head while saying takbeer (*Allahu Akbar*). And stand up to pray the second one [*rak'ah*] like the first.

فإذا فرغ منهما جلس للتشهد مفترشاً، ويضع يده اليسرى على فخذه اليسرى ويده اليمنى على فخذه اليمنى، يقبض منها الخنصر والبنصر ويحلق الإبهام مع الوسطى ويشير بالسبابة في تشهده مراراً،

18- When he is done with both [*rak'ahs*], he should sit down in *iftirash* for the *tashahhud*. And he should put his left hand on the left thigh and the right hand on the right thigh[2]. With regards to the right hand, he should fold the little finger and the ring finger and make a circle with the middle finger and the thumb[3], and point with the index[1] during the *tashahhud* several times.

(1) (D) from Hudhaifah. Albani:Auth. And in this report, it is said that he sat between the sujoods for as long as he prostrated.
(2) (M) from az-Zubair. In a different narration in (M) from Ibn Omar, it is said that he (blessings and peace be upon him) put his hands on his knees. Both positions would then be correct.
(3) (D) from Wael ibn Hujr. Albani: Auth.

ويقول: التحيات لله والصلوات والطيبات، السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين أشهد أن لا إله إلا الله، وأشهد أن محمداً عبده ورسوله. فهذا أصح ما روي عن النبي ﷺ في التشهد،

19- And should say: "*At-Tahiyyaatu lillahi was-salawaatu wat-tayyibaat. As-Salaamu 'alyaka ayyuhan-nabiyu wa rahmatullaahi wa barakaatuhu. As-Salaamu 'alayna wa 'alaa 'ibaadillaahis-saaliheen. Ash-hadu an laa ilaaha*

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From: as-sunnah.de

(1) (D) ibid; and in most reports, there is no clear indication he moved his index up and down, but they mention pointing with it only. In one report, it is said that he (blessings and peace be upon him) used to move his index. Some scholars argued that this was an addition of one who is trustworthy and accepted the position of moving the index, while others argued it is an addition of one against many who didn't mention it; some of them being more trustworthy than him, and they rejected the position of moving the index and maintained that it should point to the direction of the *qiblah* without moving. Whether you decide to move it or not based on your conviction of what he (blessings and peace be upon him) may have done, your prayer will be complete and you will earn the full reward as long as you thought to follow him (blessings and peace be upon him) and took the appropriate means to do so.

*illallaahu, wa ash-hadu anna Muhammadan ‘abduhu wa rasooluh.* [1] (All reverence, prayers and good are due to Allah. Peace be upon you O Prophet, and the mercy of Allah and His blessings. Peace be upon us and the righteous servants of Allah, I testify that there is non worthy of worship except Allah, alone without partners. And I testify that Muhammad is His servant and His Messenger.) for that is the most authentic report from the Prophet with regards to at-tashahhud.

ثم يقول: اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وآل إبراهيم إنك حميد مجيد، وبارك على محمد وعلى آل محمد كما باركت على إبراهيم وآل إبراهيم إنك حميد مجيد.

20- And then he should say: "*Allaahumma salli ‘alaa Muhammadin wa ‘alaa aali Muhammadin, kamaa sallayta ‘alaa Ibraaheema wa aali Ibraheem. innaka Hameedun Majeed Wa baarik ‘alaa Muhammadin wa ‘alaa aali Muhammadin, kamaa baarakta ‘alaa Ibraaheema wa aali Ibraheem, innaka Hameedun Majeed”*[2] (O Allah! Shower Your Mercy on Muhammad and on the kinsfolk of Muhammad; as You showered Your Mercy on Ibraheem and the kinsfolk of

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(1) (Ag) from Ibn Mas'ood (may Allah be pleased with him). Other forms have slight variations.

(2) (B) from Ka'b ibn 'Ujrah. Other forms have slight variations.

Ibraheem. You are the Praiseworthy and the Glorious. And bless Muhammad and the kinsfolk of Muhammad, as You blessed Ibraheem and the kinsfolk of Ibraheem. You are the Praiseworthy and the Glorious.)

ويستحب أن يتعوذ من عذاب القبر ومن عـذاب جهـنم ومـن فتنـة المحيـا والممات ومن فتنة المسيح الدجال

21- It is recommended to seek refuge [with Allah] from the torment of the grave and the torment of the hell fire[1].

ثم يسلم عن يمينه: السلام عليكم ورحمة الله. وعن يساره كذلك.

22- And then he makes tasleem by saying "Assalamu alaikum wa rahmatullah"[2] (peace be upon you and Allah's mercy) while looking to the right side and then the left.

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(1) As reported by (Ag) from Abi Hurairahh, that the Prophet said: " when one of you is done with his *tashahhud*, he should seek refuge in Allah from four things, he should say: "O Allah! I do seek refuge with You from the punishment of the Hellfire, and from the punishment of the grave, and from the trials of life and death, and from the evil [trials] of the Imposter Christ." In some reports by (Ag) from Ibn Mas'ood: "…then he should supplicate for himself with whatever supplication he desires." So a person may ask Allah for any of his needs.

(2) As reported by (M) from Jabir, and in (M) from 'Amir ibn Sa'd reporting from his father that the Messenger of Allah (blessings and peace be upon him) would look to the right and left all the way until the white of his face is seen by the people behind him.

وإن كانت الصلاة أكثر من ركعتين نهض بعد التشـهد الأول كنهوضـه مـن السجود، ثم يصلي ركعتين لا يقرأ فيهما بعد الفاتحة شيئاً، فإذا جلس للتشهد الأخير تورك: فنصب رجله اليمنى، وفرش اليسرى، وأخرجهما عن يمينه،

23- If the prayer was more than two *rak'ah*, he should stand up after the first *tashahhud* like he did when he stood up from prostration, and then pray two *rak'ah*, in which he does not recite anything after the Fatihah.When he sits for the last *tashahhud*, he should sit in *tawarruk*(1), so he makes erect his right foot, and lays the left on its side and makes it come out from underneath the right [leg].

ولا يتورك إلا في صلاة فيها تشهدان في الأخير منهما

24- He should not make *tawarruk* except in a prayer that has two *tashahhuds*, then he makes tawarruk in the last(2).

فإذا سلم استغفر ثلاثاً وقال: اللهم أنت السلام ومنك السلام، تباركـت يـا ذا الجلال والإكرام.

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(1)



From www.qss.org

(2) Unlike the shafe'ee position, where tawarruk is prescribed in all final tashahhuds.

25- And when he makes *tasleem* (saying *Assalamu alaikum*), he should say: "*astaghfirullah*" thrice[1]. And he should say: "*allahuma anta as-salaamu wa minka as-salaamu tabarakta ya dha-ljalaali wa-likraam*"[2] (O Allah, you are as-Salaam (the one above all deficiencies or the giver of peace) and from you comes peace. Blessed you are, O lord of majesty and generosity)

(1) (M) from Thawban.
(2) Ibid.

# Summary of the Unit

- Upon commencing prayer, one says. "Allah Akbar" while raising his hands up to the level of shoulders or ears' lobes.

- Puts the right hand on the left beneath or above the navel or on the chest and looks at the spot of prostration.

- Recites the prayer-opening supplication, recites the *isti`azah*, *basmalah* and surat *Al-Fatihah* along with another *surah.*

- The imam recites aloud both in the *subh* prayer, the first two rak`ats of *Maghrib* and *`isha'* and recites to himself in the rest.

- Then he says, *'Allahu Akbar'* and raises his hand like before and bows placing his hands on his knees with his fingers spread, stretching his back and making his head level with it and repeats the supplication of bowing thrice.

- Then takes an erect position saying, '*same'a Allahu liman hamidah*' raising his hand like before. After being erect he says the supplication above-mentioned in the text.

- Then prostrates himself saying, 'Allahu Akbar' but without raising his hands. He should make his hands parallel to his shoulders and separate his arms from his flanks and his abdomen from his thighs. And should have his feet rested on their tips, and then repeats the supplication of prostration thrice.

- He should then raise his head, while making takbeer and should sit in *iftirash* as portrayed above, and says: "*rabbi-ghfir-lee*" (my lord, forgive me) thrice. And then, prostrate a second time, like the first.

- Then raises his head while saying '*Allahu Akbar*'. And stand up to pray the second *rak`ah* like the first.

- When he is done with both [*rak'ahs*], he should sit down in *iftirash* for the *tashahhud*. In such a position he should put his left hand on the left thigh and the right hand on the right thigh. With regard to the right hand, he should fold the little finger and the ring finger and make a circle with the middle finger and the thumb, and point with the index during the along with reciting the *tashahhud*.

- It is recommended to seek refuge [with Allah] from the torment of the hellfire and the torment of the grave and from the trials of life and death and from the trials (evils) of the antichrist. Finally he makes *tasleem* turning his face to the right and then to the left.

- If the prayer was more than two *rak'ah*, he should stand up after the first *tashahhud* and complete his prayer whether by praying one or two rak`ats, in which he does not recite anything after the *Fatihah*. When he sits for the last *tashahhud*, he should sit in *tawarruk* position as portrayed above.

- Tawarruk position is done in second tashahhud of only two *two-tashahhud* prayers. Right after making *tasleem* one should recite the prescribed supplications and praises.

# Self-assessment Questions

## Essay Questions:

1. Write a detailed description of the prayer from takbeer until rukoo’ (bowing).

## Place a check mark for correct answers and an ‘X’ for wrong answers:

1. The *ma'moom* (the one led in prayer) is prohibited to recite even *al-fatihah* as long as the Imam is reciting. (  )
2. It is recommended to raise one's hands up to ears when falling down in prostration. (  )
3. According to *shafi`ee* school, *tawarruk* position is prescribed in all final *tashahhuds* (whether of two-unit prayer or more). (  )
4. If one cannot say *takbir* for prayer in Arabic, he can do it in English. (  )
5. Reciting *al-fatihah* in prayer cannot be replaced by any other *dhikr* (remembrance) for those who cannot learn this *surah*. (  )
6. It is not prohibited to hold a copy of the Qur'an while performing a supererogatory prayer even if one can recite *al-fatihah* by heart. (  )
7. The two *Tasleems* (for the termination of prayer) are among the pillars of prayer. (  )

8. Leaving any of the pillars of prayer renders all the prayer invalid. ( )

## ***Multiple Choice Questions:***

1. The imam in prayer is (recommended – not recommended) to recite the *basmalah*; saying "*Bismillah ar-rahmaan ar-raheem*." Aloud.

2. It is recommended to make abundant supplication while (prostrating – bowing).

3. If one remembers the first tashahhud after standing up and being fully erect he should (go back and perform tashahhud – not go back) then make two prostration for forgetfulness at the end of prayer.

4. If one forgets a pillar of prayer and remembers it before he commences reciting for the next *rak`at*, he must (go back to it - continue his prayer and regard all such incomplete *rak`at* as invalid and perform it all again).

## ***Didactic activity***

**Dear learner, in order to learn more about this topic write a paper on:**

*The description of prayer*

# *Unit Three*

## *Pillars and Mandatory Acts of Prayer & Prostrations for Forgetfulness*

# *Contents of the Unit*

- **The Pillars of Prayer**
- **The Mandatory acts of prayer**
- **The prostrations for forgetfulness**

## The Importance of the Unit:

This unit is intended to illustrate the pillars without which prayer is invalid and the mandatory acts of prayer. What to be made up for by prostrations of forgetfulness is the last point tackled in this unit.

## Learning Objectives:

Dear students, after studying this unit you should be able to:

- State the pillars of prayer and the mandatory acts with differentiating between them and the *sunan* (preferable acts)
- State how to perform the forgetfulness prostrations and mention the acts of prayer they make up for.

# باب أركان الصلاة وواجباتها

# B2-C5 Chapter on the Pillars of Prayer and Its Mandatory and Recommended Acts

أركانها: اثنا عشر:

**(I) Its pillars[(1)] are twelve:**

القيام مع القدرة،

1. Standing if capable

وتكبيرة الإحرام،

2. The opening takbeer (*takbeerat-ul-ihraam*)[(1)]

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(1) The main – but not only - hadeeth the scholars counted on to derive the pillars from is what is reported by (Ag) from Abi Hurairahh regarding the man who prayed improperly (may Allah be pleased with him); Abu Hurairahh said that a man entered the mosque and prayed. The Messenger of Allah (blessings and peace be upon him) was sitting in a corner of the mosque, and the man came and greeted him with *salaam*. The Prophet (blessings and peace be upon him) answered: and also upon you. Go back and pray, for you have not prayed." So he went back and prayed, then he came and greeted the Prophet (blessings and peace be upon him) with *salaam*, and the Prophet (blessings and peace be upon him) answered: and also upon you. Go back and pray, for you have not prayed yet." The third time this happened, the man said, "Teach me, O Messenger of Allah." He said: "When you stand up to pray, do *wudoo'* properly, then face the *qiblah* and say '*Allahu Akbar*.' Then recite whatever you can of Qur'an. Then do *rukoo'* until you are at ease in *rukoo'*. Then stand up until you are at ease in standing, then do *sujood* until you are at ease in *sujood*. Then sit up until you are sitting up straight. Do that throughout your prayer."

وقراءة الفاتحة

3. Recitation of the Fatihah[2]

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(1) Saying: *Allahu Akbar* – (Allah is the Most Great), this is called *takbeerat-ul-ihram* (The opening Takbeer). The majority of fuqaha' (M+S+A) say that if the non-Arab can speak Arabic, he should not recite Takbeer in any other language. The evidence for this is that the texts instruct this particular wording, which is Arabic, and that the Prophet (peace and blessings be upon him) did not do it any other way. But, if a non-Arab cannot speak Arabic and is unable to pronounce it, then according to the majority of fuqaha' (S+A) it is permissible for him to say the Takbeer in his own language after it has been translated from Arabic, for takbeer is remembrance or mentioning of Allah, and Allah can be remembered or mentioned in every language, but the person has to learn how to say it in Arabic. That applies to all takbeer, but the rest of takbeer is not of the pillars. For (M), the takbeer may not be done in any other language, and for one who absolutely can't say it in Arabic, it is not mandatory upon him to make takbeer. As for (H), they allowed the translation of takbeer to a different language even for one who is capable of saying it in Arabic. The position of the majority (S+A) is strong. Making concessions for one who is new is consistent with the *sharia's* objectives. Also, having the essential parts of the prayer recited in one language is a means to our unity as Muslims; wherever you go as a Muslim, you may walk into any masjid and perform your prayer with the congregation regardless of their language or national background. That unity is an Islamic duty and an Islamic beauty.

(2) The Fatihah must be said in Arabic, and there is no controversy regarding this.
The recitation of the Quran may not be in any language other than Arabic. The evidence for this is many proofs including this verse:

﴿إِنَّا أَنزَلْنَاهُ قُرْآناً عَرَبِيّاً لَّعَلَّكُمْ تَعْقِلُونَ﴾

"Verily, We have sent it down as an Arabic Quran…" [Yoosuf 12:2]

The Quran is a miracle in its wording and its meaning; if it is changed, this is no longer the case, and it is no longer Quran but an interpretation (tafseer).

In the following *ahadeeth*, our most beloved, the final messenger, Prophet Muhammad (May Allah bless him and give him peace) will tell us what to do until we learn *al-Fatihah*

Abu Dawood reported from Rifaa'ah ibn Raafi' that the Prophet (peace and blessings of Allah be upon him) said: "When you get up to pray, if you know some Quran, recite it, otherwise say *al-hamdu Lillaah* (praise be to Allah), and *La ilaaha ill-Allah* (there is no god but Allah), and *Allahu akbar* (Allah is Most Great)."

In another incident,

Abu Dawood reported that a man came to the Prophet (peace and blessings of Allah be upon him) and said: "I cannot learn anything of the Quran. Teach me something that will suffice me." He said, "Say *Subhaan Allah wa'l-hamdu Lillaah wa Laa ilaaha ill-Allah wa Allahu akbar wa Laa hawla wa laa quwwata illa Billaah*." (Glory be to Allah; praise be to Allah; there is no god but Allah; Allah is Most Great; and there is no strength and no power except with Allah).

He should also recite as much as he needs to make it equivalent in length to *Surat al-Fatihah*. He may choose one *dhikr* if he can't remember all; if he only knows how to say *Allahu Akbar*, he can say it for *takbeerat-ul-ihram* and repeat it in place of al-Fatihah until he remembers it. It would also be acceptable for him to read *al-Fatihah* from a paper – preferably without him carrying it - since it is a condition of necessity, but once he learns it, it is not allowable to recite from a paper in the mandatory prayers.

It remains to be said that for the non Arabic speakers, they may hold the translated copy of the Quran and look at the translation while praying voluntary (sunnah) prayers, particularly the *taraweeh* in Ramadan when the recitation is long and it may be hard to stay connected with it without understanding the meanings. An-Nawawi said: "…If he looks at a written scripture which is not the Qur'an and repeats it within his mind, it does not invalidate the *salat*, even if done for a long time, however, it is a disliked act. Ash-Shafe'ee clearly stipulated it in al-Imla'." If it is a disliked act for no good

والركوع،

4. Bowing (*rukoo'*)

والرفع منه،

5. Rising from it

والسجود،

6. Prostration (*sujood*)

والجلوس عنه،

7. Sitting after it

والطمأنينة في هذه الأركان،

8. Tranquility in all of these pillars[(1)]

والتشهد الأخير،

9. The last *tashahhud*

والجلوس له،

10. Sitting during it

والتسليمة الأولى،

11. The first *tasleem* (saying *Assalamu alaikum*)

وترتيبها على ما ذكرناه.

12. And following the order as we mentioned it[(1)]

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reason, I hope it is not for the noble reason of staying connected with the recitation.

(1) For the prophet said to the man who did not know how to pray: "And then bow until you are at ease…" and repeated the command to be at ease with the rest of the pillars. The hadeeth is (Ag) from Abi Hurairahh.

فهذه الأركان لا تتم الصلاة إلا بها.

Without these pillars, the prayer will not be fulfilled.

وواجباتها: سبعة:

**(II) Its mandatory acts[2] are seven:**

التكبير غير تكبيرة الإحرام،

1. Takbeer (saying *Allahu akbar*) aside from the opening takbeer

والتسبيح في الركوع والسجود مرة مرة،

2. Exaltation [of Allah] in the rukoo' and sujood; once in each.

والتسميع والتحميد في الرفع من الركوع،

3. At-Tasmee', saying " *same'a Allahu liman hamidah*" (Allah hears those who praise him) and At-Tahmeed, saying *"rabbana laka alhamd*" (our lord, all praise be to you); Both with rising from *rukoo'*.

وقول: ربي اغفر لي. بين السجدتين،

(1) For he (blessings and peace be upon him) said: "Pray as you saw me praying" (B) from Malik ibn al-Huwairith. And it is, besides the hadeeth of the one who didn't know how to pray a foundation in the understanding of the acts of prayers. We, therefore, should do our best to pray exactly as he (blessings and peace be upon him) did.

(2) These acts were considered mandatory in the *Hanbali* School Vs. the majority because they were either commanded by the Prophet or routinely practiced by him without interruption or both. The majority argue that the prophet didn't teach them to the one who prayed improperly.

4. Saying "*rabbi-ghfir-lee*" (my lord, forgive me) between the two *sujoods*.

والتشهد الأول،

5. The first *tashahhud*

والجلوس له،

6. And sitting for it

والصلاة على النبي ﷺ في التشهد الأخير.

7. Sending prayers unto the prophet in the last *tashahhud*

فهذه إن تركها عمداً بطلت صلاته، وإن تركها سهواً سجد لها.

As for these acts, if he omits them intentionally, his salat (prayer) becomes invalidated[1], and if he does out of forgetfulness, he should pray sujood as-sahw (the prostrations of forgetfulness) for it.

**(III) [Its Recommended Acts]**

وما عدا هذا فسنن لا تبطل الصلاة بعمدها. ولا يجب السجود لسهوها.

Aside from these are preferable acts;

(1) This position of the *Hanbali* School is contrary to that of the majority. There is another narration within the madhhab that is consistent with the opinion of the majority and considers those acts only preferable. In teaching a new Muslim, there is a priority for facilitation and simplification without compromise. Here, the position of the majority is not only easier, but it is also strong. It may also be fair to say as a middle position that these acts are mandatory and omitting them intentionally is sinful, but it would not invalidate the prayer.

The salat is not invalidated by intentionally omitting them, and sujood as-sahw is not mandatory for forgetting them[1].

(1) The sunnah acts are divided into verbal and physical acts; the verbal acts -such as the recitation aloud (*jahran*) Vs. to one's self (*sirran*) - may be made up for when forgotten by the prostration of forgetfulness; for the physical/bodily acts (such as pointing with the index finger or sitting the sunnah way…etc), prostration is not prescribed. Said, Baha'-ud-Deen al-Maqdisi in al-*'Uddah*, which is a commentary on al-*'Umdah*.

## باب سجدتى السهو

## B2-C6 Chapter on the Two Prostrations of Forgetfulness

والسهو على ثلاثة أضرب:

Forgetfulness is one of three types:

أحدها: زيادة فعل من جنس الصلاة كركعة أو ركن، فتبطل الصلاة بعمـده ويسجد لسهوه،

1. The first is the addition of an action that is similar to the actions of the prayers such as adding a bowing or any pillar.

The prayer would be invalidated if that was done intentionally, and if done absentmindedly he must prostrate for the forgetfulness.

وإن ذكر وهو في الركعة الزائدة جلس في الحال،

- And if he remembers while he was performing an additional *rak'ah*[1], he must sit down immediately.

وإن سلم عن نقص في صلاته أتى بما بقي عليه منها ثم سجد.

(1) For example, being in the fourth *rak'at* in the *Maghreb* prayer or the fifth in the *Asr* prayer.

- And if he makes *tasleem* while having missed part of the prayer, he must perform that which is left of it upon him[1], and then prostrate[2].

ولو فعل ما ليس من جنس الصلاة لاستوى عمده وسهوه، فإن كان كثيراً أبطلها، وإن كان يسيراً - كفعل النبي ﷺ في حمله أمامة وفتحه الباب لعائشة - فلا بأس.

- And if he does an action that is not similar to the actions of the prayer, then it is equal whether he did it intentionally or absentmindedly. If that action was a lot, it invalidates it, and if it was little – like the doing of the Prophet (blessings and peace be upon him) in his carrying of Umamah and opening the door for 'Aisha – then there is no harm.

الضرب الثاني: النقص كنسيان واجب،

2. The second type: omission, like forgetting a mandatory action[3].

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(1) That would mean that omitted part and what is after it if it was omitted from the last *rak'at* or an entire *rak'at* if the omission took place in one of the previous *rak'ats*.

(2) That was put under the category of addition and not omission, since the net actions of the prayer after he makes up for what he missed would be more, for they will include an added *tashahhud* and *tasleem* at least.

(3) Omission would only refer to the omission of a mandatory action, since that is the only omission that requires the prostration of forgetfulness – unlike the preferable actions – and doesn't require a make up – unlike the pillars – so the net actions of the prayer will

فإن قام عن التشهد الأول فذكر قبل أن يستتم قائماً رجع فأتى به. وإن استتم قائماً لم يرجع.

- So, if he stood up before [performing] the first *tashahhud* and remembered before he is fully erect, then he should go back and perform it. But, if he remembered after he became fully erect, he should not go back.

وإن نسي ركناً فذكره قبل شروعه في قراءة ركعة أخرى رجع فـأتى بـه وبـما بعده، وإن ذكره بعد ذلك بطلت الركعة التي تركه منها،

- And if he forgets a pillar and remembers it before he begins the recital of another [next] *rak'ah*, he must go back and perform it and whatever is after it. And if he remembered it after that [the recital of the next *rak'ah*], then his *rak'ah* in which he missed the pillar is invalidated[(1)].

وإن نسي أربع سجدات من أربع ركعات فذكر في التشـهد سـجد في الحـال فصحت له ركعة، ثم يأتي بثلاث ركعات.

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end up being less than what is prescribed. Omission of a *sunnah* act would still make the net actions of the prayer less, but would not call for the prostration of forgetfulness. (See the last chapter for the *sunnah* acts and the *sujood* of forgetfulness.

(1) So if he was now in the third *rak'at*, he should consider himself to be in the second.

- And if he forgets four prostrations out of four *rak'ahs*[1], and remembered while he was in the *tashahhud*, he should prostrate immediately, thus, validating one *rak'ah*, and then he must perform three *rak'ahs*.

الضرب الثالث: الشك،

3. The third type: Doubt.

فمن شك في ترك ركن فهو كتركه له،

- Whoever doubted[2] whether he missed a pillar, it is like missing it.

ومن شك في عدد الركعات بنى على اليقين. إلا الإمام خاصة فإنه يبني على غالب ظنه،

- And whoever doubts the number of *rak'ahs* [he prayed], he must proceed on the basis of certainty[3].

(1) An example to clarify what is to be done when you remember skipping pillars of previous and current *rak'ats*. In this case, he made one *sujood* in every *rak'at*, thus invalidating the first three since he is now well into the fourth. But, he still can salvage the fourth *rak'at* and that is by going back and making *sujood* to make up for the one missed and then rising to make up for the first three *rak'ats*.

(2) The doubt meant here is the significant doubt, not the obsessions.

(3) There are two main reports pertaining to this issue: 1- reported by (Ag) from Ibn Mas'ood in which the Messenger of Allah (blessings and peace be upon him) said: "when one of you has doubt about his prayer, let him seek what is correct (or closer to correctness, as in a different report by (M)).

Except for the imam, he proceeds on the basis of what is more probable[1].

[When to Make Sujood as-Sahw]

ولكل سهو سجدتان قبل السلام، إلا

Prescribed for every forgetfulness, are two prostrations before the tasleem, except for[2]:

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2- reported by (M) from Abi Sa'eed al-Khudrey in which the Messenger of Allah (blessings and peace be upon him) said: "when one of you has doubt about his prayer, let him cast the doubt away and proceed on the basis of certainty." Based on these reports and others, the scholars disagreed with regards to what should be done in the case of having doubts, the majority (M+S+A) argue that he should base his action on the lesser number if he doubted the number of *rak'ats* or presume that he didn't perform the pillar regarding which he has the doubt. (H + al-Layth) said that in the case of doubt that is recurrent, he may try to realize the correct number…etc and if he couldn't, he should proceed on the basis of certainty (i.e. the lesser number), but if it was the first time he had doubt, he must (H): redo the prayer (al-Layth) redo the *rak'at*. Ath-Thawry and al-Awza'ey argued that he should try to realize the correct number and proceed on the basis of probability. (a+T) divide doubt into types: 1- when one can not discern which one of the two possibilities is more probable, and here he must proceed on the basis of certainty in compliance with the hadeeth of Abi Sa'eed. 2- when he can discern which one of the two possibilities is more probable, and here he would follow what he believed to be more probable in compliance with the hadeeth of Ibn Mas'ood. The latter opinion is strong and reconciles between the reports and Allah knows best.

(1) According to (A2), this would another way to reconcile between the reports.

(2) It would be acceptable to make all prostrations of forgetfulness before *tasleem*.

١- من سلم عن نقص في صلاته،

1. one who makes *tasleem* prior to completing his prayer

٢- و الإمام إذا بنى على غالب ظنه،

2. or the imam if he proceeded on the basis of the more probable

٣- والناسي للسجود قبل السلام،

3. and the one who forgets to prostrate before the tasleem,

فإنه يسجد سجدتين بعد سلامه ثم يتشهد ويسلم.

They should prostrate after the tasleem and then make tashahhud and tasleem[(1)].

[As For The Ma'moom]

وليس على المأموم سجود سهو، إلا أن يسهو إمامه فيسجد معه. ومن سها إمامه أو نابه أمر في صلاته فالتسبيح للرجال والتصفيق للنساء

Prostration of forgetfulness is not mandatory upon the

(1) According to Ibn Sereen, Ibn al-Mundhir and T(may Allah bestow mercy on them), he should make tasleem without *tashahhud*. The reports on *tashahhud* after *sujood as-Sahw* are controversial. Allah knows best.

one led in the prayer, except when his imam forgets, then he prostrates with him.

And for one whose imam forgets or something happens to him during his prayer, then tasbeeh (saying subhanallah[1]) [is prescribed] for men and clapping for women[2].

(1) Means: Allah be exalted.

(2) (Ag) reported from Sahl ibn Sa'd that the Messenger of Allah (blessings and peace be upon him) said: "…he who is concerned about something during his prayer should say *Subhana-Allah*, for if he says *Subhana-Allah*, he will be noticed; clapping is only for women.”

# Summary of the Unit

**The pillars of prayer are:**

- Standing if capable
- Saying *takbeerat-ul-Ihram* (the opening *takbeer*), i.e. *Allahu Akbar*. According to the majority, the non-Arab is not allowed to say it in his language unless he cannot say it in Arabic.
- Reciting *Al-Fatihah* in Arabic; and it is not allowed in any language other than Arabic. If one cannot learn it, he can replace it with the *dhikrs* prescribed by the Prophet (peace be upon him) or even by repeating the *takbeer*; saying '*Allahu Akbar*' for a space of time equivalent to that of reciting *Al-Fatihah*.
- Bowing and tranquility in it
- Rising from it with tranquility
- Prostration and tranquility therein
- Sitting after it with tranquility
- The last tashahhud and sitting during it
- The first *tasleem*
- Following the order as mentioned.

Dropping any of these pillars, one's prayer will be invalid.

**The mandatory actions of Prayer:**

- *Takbeer* other than the opening one.
- Exaltation [of Allah] in the rukoo' and sujood; once in each.
- *At-Tasmee'*, saying " *same'a Allahu liman hamidah*", and At-*Tahmeed*, saying *"rabbana laka alhamd*"
- Saying "*rabbi-ghfir-lee*" between the two sujoods
- The first tashahhud
- Sitting for it
- Sending prayers onto the prophet in the last *tashahhud*

Omitting any of these acts intentionally, one's prayer is rendered invalid, and if one does so unintentionally he is required to make two prostrations for forgetfulness. However, the majority of scholars regard these acts as only preferable ones.

**Preferable acts of prayer:**

Acts Aside from the ones abovementioned are preferable, and the prayer is not invalidated by omitting them and

prostrations for forgetfulness are not mandatory for forgetting them.

**Forgetfulness:**

Forgetfulness is one of three types:

1. **The first type** is the addition of an action that is similar to the actions of the prayers such as adding a bowing or any pillar. The prayer would be invalidated if that was done intentionally, and if done absentmindedly he must prostrate for the forgetfulness.

2. **The second type** is omission, like forgetting a mandatory action

3. **The third type** is doubt

For every act of forgetfulness, two prostrations are prescribed before *tasleem*. The following three cases require the prostrations be done right after tasleem and then tasleem is made again, however if they are done before, it would be acceptable:

1. One who makes *tasleem* prior to completing his prayer

2. The imam if he proceeded on the basis of the more probable

3. The one who forgets to prostrate before the tasleem

The one led in prayer is not required to make forgetfulness prostrations unless the imam does.

The man led in prayer can draw the imam's or some other one's attention to something by saying, "*subhanallah*" and the woman by clapping.

# Self-assessment Questions

## Essay Questions:

1. State the pillars of prayer.
2. What are the obligatory acts of prayer?

## Place a check mark for correct answers and an 'X' for wrong answers:

1. The opening takbeer cannot be said in any language other than Arabic even if one cannot do it in Arabic. ( )
2. Non-Arabs can recite Al-Fatihah in their languages unless they can do it Arabic. ( )
3. Inability to recite surat Al-fatihah can be replaced by repeated *dhikr*. ( )
4. Sitting between two prostrations is a mandatory act of prayer. ( )
5. Missing any pillar of prayer requires only two prostrations for forgetfulness. ( )
6. The second *tasleem* is a preferable act of prayer. ( )
7. The majority of scholars view that the second *tashahhud* is a mandatory act of prayer. ( )
8. If the imam doubts the number of *rak`ats*, he proceeds on the basis of what is more probable. ( )

## ***Multiple Choice Questions:***

1. Standing in prayer is a (pillar –mandatory act – preferable act) if one has the ability to do so.
2. The first tashahhud is a (pillar –mandatory act – preferable act) of prayer.
3. Tranquility is a (pillar –mandatory act – preferable act) of prayer.

1. Sending prayers onto the prophet in the last tashahhud is a (pillar –mandatory act – preferable act) of prayer.

4. Making *tasleem* prior to completing one's prayer requires two prostrations for forgetfulness (before *tasleem* – after *tasleem*).
5. The majority of scholars regard the above-mentioned mandatory acts as (pillars – preferable acts).

## *Didactic activity*

**Dear learner, in order to learn more about the topics tackled in this unit, you should:**

*Write a paper on forgetfulness in prayer and the acts of prayer that if missed are made up for by the prostrations of forgetfulness.*

# Unit Four

# Supererogatory Prayers

# *Contents of the Unit:*

- **The Supererogatory Prayers include five categories:**

    1. The routine Sunnah Prayers
    2. *Witr* Prayer
    3. Random Supererogatory prayers
    4. What is prescribed to be offered in congregation
    5. Prostration of Recital

- **Times when prayer is prohibited**

## Importance of the Unit:

This lecture is intended to clarify the different forms of the non-obligatory prayers including that done in congregation and that individually.

## Learning Objectives:

Dear learner, after studying this lecture you should be able to:

- Recognize the routine Sunnah prayers and the non-routine ones.
- Be acquainted with the supererogatory prayers that are offered in congregation
- Learn about the prostration of recital.

# باب صلاة التطوع
# B2-C7 Chapter on Supererogatory Prayers

وهي على خمسة أضرب:

**And they are five types:**

أحدها: السنن الرواتب، وهي التي قال ابن عمر رضي الله عنه: «عشر ركعات حفظتهن من رسول الله ﷺ»:

**(I) Routine Sunnah Prayers:**

**Regarding these prayers, Ibn Omar (may Allah be pleased with him) said:**

"Ten *rak'ahs* I remembered from the Messenger of Allah (peace be upon him):

ركعتين قبل الظهر وركعتين بعدها

[1-4] two before *dhuhr*, and two after it;

وركعتين بعد المغرب في بيته

[5&6] two after *maghrib*;

وركعتين بعد العشاء في بيته

[7&8] two after isha;

وركعتين قبل الفجر.

[9&10] and two before fajr.

وحدثتني حفصة: أن رسول الله ﷺ كان إذا طلع الفجر وأذن المـؤذن صـلى ركعتين."

And Hafsah[1] told me that the Messenger of Allah (peace be upon him) used to pray two *rak'ahs* whenever fajr time came and the *mu'adhen* made *adhan*."[2] [end of ibn Omar's hadeeth]

وهما آكدها، ويستحب تخفيفهما وفعلهـما في البيـت أفضـل وكـذلك ركعتـا المغرب.

And these[3] are the most emphasized of all of them[4], and it is preferred to make them light[5] and praying them at home is better. That applies to the two *rak'ahs* of *maghrib*[6] as well.

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(1) One of the mothers of the believers (may Allah be pleased with her), the Prophet's wife and Ibn Omar's sister.

(2) Ag.

(3) In reference to the two before fajr

(4) As indicated by a report in Muslim from 'Aishah

(5) As reported by (D) from 'Aishah, who said: I used to wonder if he (blessings and peace be upon him) finished reciting the mother of the Quran (al-Fatihah) or not.
In authentic reports, it was narrated by Ahmad from Ibn Omar that he (peace be upon him) used to recite *surat al-Kafiroon* # 109 on the first rak'at and *al-Ikhlas* # 112 in the second.

(6) The two *rak'ats* before *Maghreb* are to be prayed lightly since the *Maghreb* prayer itself is to be preferably finished while there is still light outside.

## (II) Witr (odd-numbered night prayer)

الضرب الثاني: الوتر، ووقته ما بين صلاة العشاء والفجر.

**The second type: Witr (odd-numbered night prayer)1 and its time is between 'isha and fajr**

وأقله ركعة وأكثره إحدى عشرة، وأدنى الكمال ثلاث بتسليمتين. ويقنت في الثالثة بعد الركوع.

And the least (number of *rak'ahs* performed) for it is one *rak'ah* and the most is eleven, and the least that would still be considered perfect is three with (divided by) two *tasleems*[(2)]. And he is to make *qunoot*[(3)] (supplication) after the *rukoo'* (bowing) of

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[1] That is the final night prayer

(2) That is to pray two and make *tasleem* and then pray one and make *tasleem*. If he decided to pray the three together, he is to preferably make one *tashahhud* to avoid making the *witr* like the *Maghreb* prayer.

(3) Qunoot: is the name of a Du'a' (supplication) offered during the prayer after *rukoo'* while standing. Sometimes, the Prophet (blessings and peace be upon him) did it before *rukoo'*.
As for the prayers and occasions when it is prescribed, 1- in the *witr* prayer regularly or randomly 2- randomly in all prayers in cases of need or distress (calamities (nawazil) befalling the individual or ummah) as done by the Prophet (blessings and peace be upon him) when he prayed against the tribes of Ra'l, Dhakwaan and 'Usayyah for killing the Quran teachers sent upon their demand by the Prophet to educate them.

the third *rak'ah.*

### (III) Random Supererogatory Prayers

الضرب الثالث: التطوع المطلق،

**The third type: the random supererogatory prayers,**

وتطوع الليل أفضل من تطوع النهار، والنصف الأخير أفضل من الأول.

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It is not prescribed to specify any prayer aside from the *witr* with this Du'a' including the fajr; Abu Malik al-Ash'ari said: "I said to my father: 'O my father, you prayed behind the Messenger of Allah (blessings and peace be upon him), Abu Bakr, 'Omar, 'Uthmaan and 'Ali (may Allah be pleased with them). Did they use to say Du'a' al-qunoot in Fajr?' He said: "O my son, this is an innovation." (T, N, Ma); (I, 435:Auth.).

The following is one of the forms of Du'a' al-qunoot in the witr: *"Allaahumma ihdini feeman hadayta wa 'aafini feeman 'aafayta wa tawallani feeman tawallayta wa baarik li feema a'tayta, wa qini sharra ma qadayta , fa innaka taqdi wa la yuqda 'alayka, wa innahu laa yadhillu man waalayta wa laa ya'izzu man 'aadayta, tabaarakta Rabbana wa ta'aalayta la manja minka illa ilayk.*"

(O Allah, guide me among those whom You have guided, give me safety from all evil among those you spared from all evil, befriend me among those whom you have taken as friends, and bless that which you have given me, and spare me the evil which You have decreed. For verily, You decree and none can decree against you, and he whom you befriend is never humiliated, nor is he honored who is Your enemy. Blessed be You, O our Lord, and Exalted. There is no place of refuge from You except with You). (D & N); (I, 429:Auth.)

One may make whichever *du'a'* s/he desires.

After the Du'a', it was reported from some companions that they made prayers for the Messenger of Allah (blessings and peace be upon him). This practice is generally prescribed after all *du'a'.*

And the supererogatory prayer at night is better than the day, and during the latter half (of the night) is better than the first.

وصلاة الليل مثنى مثنى،

And praying at night is two by two (in pairs)[(1)].

وصلاة القاعد على النصف من صلاة القائم.

And the prayer of one sitting is half (in reward) of that of the one standing[(2)].

**(IV) Prayers Prescribed to be in Congregation**

الضرب الرابع: ما تسن له الجماعة وهو ثلاثة أنواع:

**The fourth type: is what is prescribed to be prayed in congregation, and these are three types:**

أحدها: التراويح وهي عشرون ركعة بعد العشاء في رمضان.

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(1) As indicated in the following prophetic hadeeth: "the night prayers are two by two, and if you fear (the coming of) the morning, make witr (odd numbered) even with one *rak'at*." Ag.

(2) As reported by (Ag) to have been said by the Prophet (peace be upon him). If one used to perform certain worship and then because of disability or any legitimate excuse he couldn't maintain it, he will get the complete reward. The Messenger of Allah (blessings and peace be upon him) said: "If the servant [of Allah] falls ill or travels, he will have the same reward of the deeds he performed when he was healthy and at home." (B) How fair and merciful is this great religion of ours!

1. One: *at-Taraweeh*, and these are twenty *rak'ahs*[1] after *'isha* in Ramadan[2].

والثاني: صلاة الكسوف، فـإذا كسـفت الشـمس أو القمـر فـزع النـاس إلى الصلاة.

2. The second: *al-Kusoof* (lunar or solar eclipse) prayer, so if the sun or the moon eclipsed, people must anxiously rush to the prayer.

إن أحبوا جماعة وإن أحبوا أفراداً

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(1) All the reports from the Prophet do not mention more than eleven with two prior to them (*ash-Shaf'*, which means the even numbered). These reports were narrated authentically by Muslim and others from the mother of the believers 'Aishah (may Allah be pleased with her). Yet, there are some other reports, albeit with controversial authenticity that during the time of Omar (may Allah be pleased with him), the Muslims prayed twenty rak'ats. These reports gained authority because they were widely accepted by the jurists. It seems however that the way of the Prophet is to pray 2+11 and his way is the best way. It is important to emphasize here that praying 20 rak'ats would still be acceptable, since it is supported by widely accepted reports from the companions, and the Prophet said: "the night prayers are two by two." And he didn't put a cap on the number. This is one of the prime examples on how Muslims should show flexibility to maintain their unity and harmony; if one believes one way or the other, that shouldn't prevent him from following the congregation of his masjid and praying with them, whether 8+3 or 20+3.

(2) The night prayers in general are recommended year round, but more so in Ramadan. The term *taraweeh* is used in reference to the night prayers in Ramadan, but the term was not coined by the Prophet (peace be upon him), nor are the *taraweeh* different from the night prayers in general.

If they preferred to pray in congregation [it would be acceptable] and if they preferred to pray individually [it would be acceptable].

فيكبر ويقرأ الفاتحة وسورة طويلة

He must recite the chapter of the opening (al-Fatihah) and a long chapter (*surah*)

ثم يركع ركوعاً طويلاً،

and then bow a lengthy bowing,

ثم يرفع فيقرأ الفاتحة وسورة طويلة دون التي قبلها،

and then rise and recite the chapter of the opening (al-Fatihah) and a long chapter (*surah*) but shorter than the one before it,

ثم يركع فيطيل دون الذي قبله،

and then bow and lengthen it, but (make it) shorter than the previous one.

ثم يرفع ثم يسجد سجدتين طويلتين،

Then he prostrates two lengthy prostrations

ثم يقوم فيفعل مثل ذلك فتكون أربع ركعات وأربع سجدات.

and then he rises and does as he did (in the first *rak'ah*) and that would make for a total of four bowings and four

prostrations.[1]

الثالث: صلاة الاستسقاء،

3. The third type: *salat-ul-istisqa'* (prayer for rain),

وإذا أجدبت الأرض واحتبس القطر خرج الناس مع الإمام متخشعين متبذلين متذللين متضرعين، فيصلي بهم ركعتين كصلاة العيد، ثم يخطب بهم خطبة واحدة.

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(1) The eclipse prayer is an emphasized sunnah (sunnah mu'akadah). The main reports on the topic are from 'Aishah and Ibn 'Abbas (may Allah be pleased with them) and reported by (Ag), here is the narration from 'Aishah: "There was a solar eclipse during the time of the Prophet (blessings and peace be upon him) and the Prophet went to the mosque, and he stood and made the *takbeer*, and he lined the people in rows behind him, and he made a lengthy recital during the prayer. Next, he made the *takbeer* and made a long *rukoo'*, but it was not as long as the recital. Following that, he raised his head, saying: Allah hears him who praises Him. And to You, our Lord, belongs the praise. Afterward, he stood and made another long recital but it was shorter than the first one. Again, he made the *takbeer* and made a *rukoo'* that was shorter than the first one. Then, again he said: Allah hears him who praises Him. And to You, our Lord, belongs the praise. After this, he prostrated. He did the same in the next *rak'at* and finished four *rukoo'*s and four *sujoods*. The sun appeared again before he finished. Finally, he stood and addressed the people and praised Allah as He deserves it and said: 'The sun and the moon are two signs from among Allah's signs and there is no eclipse due to someone's death or life. If you see them occurring, hurry to pray.'" (Ag). Notice that they had felt the sun eclipsed because of the death of Ibraheem, the Prophet's son. An imposter prophet would have made use of this misunderstanding and would not refute it. The character and honesty of our Prophet are of the greatest proofs on the truthfulness of his prophethood.

If the land became desolate and the rain ceased to fall, the people should go out with the imam (leader) while showing humbleness, destituteness, humility and imploring (from God) and he leads them in praying two *rak'ahs* like those of eid, and then gives a single *khutbah* (speech).

ويكثر فيها من الاستغفار وتلاوة الآيات التي فيها الأمر به، ويحـول النـاس أرديتهم،

He is to abundantly ask for forgiveness and recite the verses that enjoin it.

The people are to switch their garments around[1].

وإن خرج معهم أهل الذمة لم يمنعوا، ويؤمروا أن ينفردوا عن المسلمين

And if the people of the covenant (*ahlu-dh-dhimmah*[2])

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(1) As done by the Prophet (peace be upon him). And that is to show humility and/or as a good omen that the conditions will change.

(2) The word *ahlu-dh-dhimmah* means the people given the covenant by Muslims to be protected and left to practice their own religion in the Muslim land in exchange for their submission to the Muslim government. This is one of the concepts criticized by the opponents of Islam, when, had they been fair, they should have commended Islam for it. It was a time where people followed the religions of their kings, and throughout the Middle Ages, this Islamic concept allowed the peaceful coexistence of multitudes of religions in the Muslim land where the conditions were strikingly different in the Christendom of Europe as the history unequivocally tells. After all, there are still many prosperous Christian minorities throughout the Muslim countries, and there was not a single Muslim family surviving in Spain after the European Christians took it over.

go out with them, they should not be prevented, and they should be ordered to be separate from the Muslims.[1]

## (V) Prostration of Recital

الضرب الخامس: سجود التلاوة

**The fifth type: The Prostration of Recital**[2]

وهي أربع عشرة سجدة، في الحج منها اثنتان،

And these are fourteen prostrations, in *surat al-hajj* (The Pilgrimage) there are two[3].

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(1) For peaceful coexistence does not mean blurring the differences between the various religions. Each religious group may practice according to their own doctrines, but bringing the religions closer to each other is a concept rejected by Islam, for we believe it was God who revealed this final testament from the heavens to be followed in entirety, and no one has the right to change any of its teachings or compromise any of its creeds.

(2) The prostration of recital is a preferable act according to the majority for the Prophet left it at times as reported by (Ag) from Zaid ibn Thabit (may Allah be pleased with him). His usual habit was to make the prostration of recital as reported by (D, Ba & H) from Ibn 'Omar (may Allah be pleased with him). Who said that when the Prophet (blessings and peace be upon him) came across a *sajdah* (means prostration and here it refers to the positions in Quran where *sujood* is indicated) he prostrated and we prostrated with him.

(3) These are the positions of it in the Quran:
"Lo! Those who are with thy Lord are not too proud to do Him service, but they praise Him and prostrate to Him" (al-A'raf 206).
"And unto Allah falls prostrate whoever is in the heavens and the earth, willingly or unwillingly, as do their shadows in the morning and the evening hours" (ar-Ra'd 15).

ويسن السجود للتالي والمستمع دون السامع.

Prostration is prescribed for both the one reciting and the one listening, but not for the one merely hearing.

ويكبر إذا سجد وإذا رفع رأسه، ثم يسلم

And he is to make [(1)] *takbeer* (saying: *Allahu Akbar*)

"And unto Allah does whatever is in the heavens and whatever is in the earth of living creatures make prostration, and the angels (also) and they are not proud" (an-Nahl 49).
"Say: Believe therein or believe not, lo! Those who were given knowledge before it, when it is read unto them, they fall down prostrate on their faces, adoring" (al-lsra' 107).
"When the revelations of the Beneficent were recited unto them, they prostrated, adoring and weeping" (Maryam 58).
"Haven't you seen that unto Allah prostrates whoever is in the heavens and whoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, while there are many unto whom the doom is justly due. He whom Allah scorns, there is none to give him honor. Lo! Allah does what he wills" (al-Hajj 18).
"O you who believe, bow down and prostrate yourselves, and worship your Lord and do good, that you may prosper" (al-Hajj 77).
"And when it is said unto them: 'Prostrate unto the Beneficent,' they say: 'And what is the Beneficent'? Are we to prostrate to whatever you bid us?' And it increases aversion in them" (al-Furqan 60).
"So they prostrate not to Allah! [He] who brings forth the hidden in the heavens and the earth. And He knows what you hide and what you proclaim" (an-Naml 25).
"Only those who believe in Our revelations who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord and who are not scornful" (as-Sajdah 15).

(1) The majority of the scholars considers the *sujood* of recital a type of prayer and thus requires for its validity the fulfillment of the conditions of validity of the prayers in general. Others, including

when he prostrates, and when he raises his head and then he makes *tasleem* (saying: *Assalamu alaikum*).[1]

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Imam ash-Shawkani in his "Nayl al-Awtar" argued that there is no evidence *wudu'* is required and quoted a report by (B) from Ibn 'Omar that he performed it without *wudu'*. It seems that the least that may be called a prayer is one *rak'at*, so *sujood* of recital as well as that of gratefulness may not be a form of prayer that requires *wudu'*. One must however have his nakedness covered and face the *qiblah* and whenever possible have *wudu'*, for maintaining a state of purity is optimal for Muslims who engage almost all the time in dhikr, recitation of Quran, prayers or other acts of worship for which ritual purity is mandatory or at least preferable.

When prostrating, one may say as reported by (M) from 'Aishah: " When the Prophet made the sajdah of the Quran recital, he would say: 'I have prostrated my face to the One Who created it and brought forth its hearing and vision by His might and power. Blessed be Allah, the best of Creators."

(1) Usually the prostration of gratefulness is mentioned with that of recital.

Abu Bakrah (may Allah be pleased with him) narrated that when the Messenger of Allah (blessings and peace be upon him) received something which pleased him or some glad tidings, he would make the sajdah in thanks to Allah. (D, Ma, T) (T): S.

# باب الساعات التي نهي عن الصلاة فيها

# B2-C8 Chapter On Times When Salat[1] is Prohibited

وهي خمس:

**These are five[2]:**

(1) The connection between man and his lord must be nurtured all the time. The prayers were prohibited at these times for various wisdoms, including distinguishing one's self from the disbelievers who prostrated to the sun and/or their gods at these times. However, the connection with Allah remains and *dhikr* (remembrance of God) is particularly prescribed before sun rise and sun set and that makes up for the avoidance of the formal prayers.

(2) There are certain reports that are essential on this topis: first, the hadeeth of 'Amr ibn 'Abasah, who said: "I said: O Prophet of Allah, inform me about the prayers." He (blessings and peace be upon him) said: "Pray the *subh* (morning) Prayer and then abstain from praying until the sun rises and moves up [away from the horizon], for it rises between the horns of a devil, and that is when the unbelievers prostrate to it. Then pray, as your prayer will be witnessed and attended [by the angels] until the shadow of the spear does not exist to the east or west from it [the shadow then becomes to the north from the spear if you live above the equator and to the south if you live below, and that is when the sun is reaching its zenith]. At that time stop praying, for at that time the hell-fire gets fueled. And when the sun passes its zenith, you may pray, for your prayer will be witnessed and attended until you pray the *'asr* prayer. Then abstain from praying until the sun sets, for it sets between the horns of a devil, and that is when the unbelievers prostrate to it." (M)
The lst hadeeth mentions the five times mentioned in the text and the following one will mention the three out of five when the prohibition is stressed to the point where it is not even permissible then to burry the dead. 'Uqbah ibn 'Amr said: "Three times during which the Prophet prohibited us from praying or burying our dead:

بعد الفجر حتى تطلع الشمس، وبعد طلوعها حتى ترتفع قيد رمح،

[1&2] After *fajr* until sunrise, and after it rises until it is one spear length above the horizon.

وعند قيامها حتى تزول،

[3] At its zenith until it moves to the west.

وبعد العصر حتى تتضيف الشمس للغروب. وإذا تضيفت حتى تغرب،

[4&5]After *Asr* until it is close to setting, and from that time until it actually sets.

فهذه الساعات التي لا يصلي فيها تطوعاً إلا في:

These are the times when voluntary prayers should not be performed except[1]:

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when the sun rises and is just above the horizon, and when it is at its zenith and when it is setting until it has completely set." (M)

(1) There is a wide disagreement over the exceptions, which are said to be (H+M): none of the voluntary prayers or (S): those prayers that have cause, such as the ones mentioned in the text and *taheyat-ul-masjid* (salutation of the masjid) and *sunnat-ul-wudu'*..etc or (A): what is in the text above. As for *taheyat-ul-masjid*, there is a report by (Ag) from Abi Qatadah that the Messenger of Allah (blessings and peace be upon him) said: "when one of you enters the masjid let him not sit until he prays two *rak'ats*." Then, what should you do if you entered the masjid after 'asr? It seems that the opinion of (S) is very strong, and then you would pray the *taheyat-ul-masjid* (salutation of the masjid). But if you enter right before the *maghreb*,

إعادة الجماعة إذا أقيمت وهو في المسجد،

- in repeating the congregational prayer if it was called for whole he is in the masjid[(1)],

وركعتي الطواف بعده،

- and the two *rak'ahs* of *tawaf* (circumambulating the *ka'bah*) after it,

والصلاة على الجنازة،

- the funeral prayer,

وقضاء السنن الرواتب

- making up for the missed routine voluntary prayers[(2)].

في وقتين منها وهما بعد الفجر وبعد العصر.

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then standing until the *adhan* is called may be the better way to act upon all the reports. And Allah knows best.

(1) Such as if someone prayed at home or in a different masjid and walked into another masjid and found a congregation praying, then he must pray with them as decreed by the Messenger of Allah (blessings and peace be upon him). (N) from Yazeed al-'Amirey.

(2) Such as if someone is used to paying the *sunnah* after *dhuhr* and didn't pray it one day, he may make it up after *'asr* as done by our most beloved, the Messenger of Allah (blessings and peace be upon him). (Ag).

[these prayers are allowable] during two of these times which are after *fajr* and *'asr*(1).

ويجوز قضاء المفروضات.

And it is [always] permissible to make up for the missed mandatory prayers(2).

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(1) These exceptions apply only to these tow times. All *salat* except the mandatory ones should be avoided during the three times when the prohibition is stressed, which are right before sun rise and sun set and when it reaches its zenith. But, according to (A2+T) these exceptions may be also prayed during these times. It is not controversial that in case of necessity or fear for the body of the deceased, the funeral prayer may be performed during any of those times.

(2) For the Messenger of Allah (blessings and peace be upon him) said: "whoever forgets a [mandatory] prayer let him pray it once he remembers it." (Ag).

# *Summary of the Unit*

**Supererogatory prayer is of five types:**

1. Routine Sunnah Prayers: They are ten *rak`ats* as follows:

    a. Two before Fajr prayer

    b. Two before and two after Zuhr prayer

    c. Two after Maghrib prayer

    d. Two after `isha' prayer

2. *Witr* prayer (odd numbered prayer): The time of this prayer starts by the end of `isha' prayer and lasts until Fajr-prayer time. It can be performed one *rak`ah* or more up to eleven.

3. The non routine supererogatory prayer: it is offered during the day or night and the latter is better.

4. prayers prescribed to be done in congregation:

    a. *Taraweeh* Prayer: It consists of eleven rak`ats which is the Prophet's Sunnah and can be offered twenty rak`ats as well.

b. *Al-Khusoof* Prayer: It consists of two rak`ats with four bowings and four prostrations.

c. *Salat-ul-istisqa'* (rain-seeking prayer): it consists of two *rak`ats* like those of Eid prayer.

5. Prostrations of recital: These are fourteen prostrations, and it is a preferable act for both the reciter and the listeners.

**There are five times when supererogatory prayer is prohibited:**

1. After Fajr until sunrise

2. After the sun rises until it is one spear length above the horizon.

3. At its zenith until it moves to the West.

4. After `Asr prayer until it is close to setting.

5. From the time of sun set until actually sets.

**There are four exceptions:**

1. Repeating the congregational prayer if it is called for while he is in the masjid

2. The two *rak`ats* of tawaf

3. The funeral prayer

4. Making up for the routine Sunnah prayers during only two of these times; i.e. after Fajr and after Asr.

# *Self-assessment Questions*

## ***Essay Questions:***

1. Talk about the Routine Sunnah prayers.
2. Discuss the supererogatory prayers that are recommended to be offered in Congregation.
3. State the times when prayer is forbidden.

## ***Place a check mark for correct answers and an 'X' for wrong answers:***

1. `Asr prayer has four rak`ats as routine Sunnah prayer. ( )
2. The least number of rak`ats for witr prayer is three. ( )
3. The most number of rak`ats for witr prayer is eleven. ( )
4. The supererogatory prayer of one sitting is half in reward of that of one standing. ( )
5. The sunnah of taraweeh prayer is to be twenty Rak`ats. ( )
6. The Prophet usually performed taraweeh leading Muslims in congregation ( )
7. The eclipse prayer consists of two units with four bowings and four prostrations. ( )

8. The rain-seeking prayer consists of two units with four bowings and four prostrations. ( )

9. At the time of performing the rain-seeking prayer, people of the covenant should not be prevented from going out with Muslims. ( )

10. Only the one reciting the Qur'an is to make the recital prostration when reciting one of its verses. ( )

## ***Multiple-choice Questions:***

1. The routine Sunnah prayers are (ten – twelve - fourteen) rak`ats.
2. *Dhuhr* prayer has (four – two – six) rak`ats as routine Sunnah prayer.
3. *Maghrib* prayer has (two - four – six) rak`ats as routine Sunnah prayer.
4. `Isha prayer has (two – three - four) rak`ats as routine Sunnah prayer.
5. The two Sunnah rak`ats of fajr prayer are offered (before - after) the mandatory prayer of fajr.
6. The Prophet peace be upon him used to pray taraweeh as (nine – eleven - twenty) rak`ats.
7. The recital prostrations are (fourteen - fifteen - sixteen).

8. Prostration of gratefulness is (permissible – mandatory - an act of Sunnah).
9. There are (three - four – five) times at which prayer is prohibited.
10. Prayer is prohibited in such times except for (supererogatory prayer – routine Sunnah prayer).

## *Didactic activity*

**Dear learner, in order to learn more about the topics tackled in this unit, you should:**

*Write a paper on the supererogatory prayers highlighting those that can be performed in congregation.*

# *Unit Five*

## *Imamate (leading the Prayer), prayer of the sick and traveler*

# *Contents of the Unit*

- **Imamate (Leading the prayer)**
- **Prayer of the Sick**
- **Prayer of the Traveler**

## Importance of the Unit:

This unit is intended to illustrate the qualifications required for the imam (leader) of prayer. This being learned will help establish congregational prayers in the proper way that ensures soundness of prayer and comfort of the worshippers following the imam in prayer. The unit further unveils the ease of Islamic *shari`ah* and the concessions given to the sick and the traveler in offering the mandatory prayers.

## Learning Objectives:

Dear learner, after studying this lecture you should be able to:

- Identify the one qualified to lead people in prayer
- Illustrate the concessions given to the sick and the traveler when offering the prayers

## باب الإمامة

## B2-C9 Chapter On Imamate (Leading The Prayer)

- روى أبو مسعود البـدري رضي الله عنـه أن رسـول الله ﷺ قـال: «يـؤم **القوم أقرؤهم لكتاب الله، فإن كانوا في القراءة سـواء فـأعلمهم بالسـنة، فإن كانوا في السنة سواء فأقدمهم هجـرة، فـإن كـانوا في الهجـرة سـواء فليؤمهم أكبرهم سناً، ولا يؤمن الرجل الرجل في بيتـه، ولا في سـلطانه، ولا يجلس على تكرمته إلا بإذنه»**.

- Narrated Abu Mas'ood al-Badrey that the Messenger of Allah (blessings and peace be upon him) said: "The one who should lead the people is the best reciter of the book of Allah out of them[1], and if they were equal in recitation, then the one most knowledgeable in the sunnah, and if they were equal in [their knowledge of] as-Sunnah, then the one whose migration was earlier, and if

(1) The majority (H+M+S) said the one with more knowledge takes precedence over the best reciter, for you need a limited amount of the Quran during the prayer, but you need a lot of knowledge to perfect it and to know what to do in cases of error and confusion. They argued that the Messenger of Allah (blessings and peace be upon him) assigned Aba Bakr to lead the congregation despite the presence of people who had better recitation. (A+s) argued that the hadeeth mentioned in the text is clear in giving precedence to the one who has better recitation. It seems that once the persons have mastered the knowledge pertaining to the prayers and leading it, then the best reciter out of them should be selected to lead.

they were equal in *hijrah* (migration), then the eldest. And the man should not lead another man in his home, or a place under his authority. And should not sit on his favorite seat except with his permission."[1]

- وقال لمالك بن الحويرث وصاحبه: إذا حضرت الصلاة فليؤذن أحدكما وليؤمكما أكبركما. وكانت قراءتهما متقاربة،

- And he (peace be upon him) said to Malik ibn al-Huwairith: "When the time of *salat* comes in, let one of you call the *adhan* and let the older of you lead the prayer."[2] And they were close in their [mastery of] recitation.

- [The Prayer Is Invalid Behind:]

- ولا تصح الصلاة خلف من صلاته فاسدة، إلا لمن لم يعلم بحدث نفسه ولم يعلمه المأموم حتى سلم فإنه يعيد وحده.

1. The prayer is not valid behind one whose prayer is invalid, except for the one who didn't know about his ritual impurity[3], nor did the one led in the prayer know

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(1) (M)

(2) (Ag)

(3) Notice the difference between ritual impurity like having no *wudu'* and physical impurity. In the latter, if he forgot he had it until he finished the prayer, neither the leader nor the led needs to repeat the

about it until he made *tasleem*. In this case, he [the imam] will redo [his prayer] alone[1].

ولا تصح خلف تارك ركن، إلا إمام الحـي إذا صـلى جالسـاً لمـرض يرجـى برؤه فإنهم يصلون وراءه جلوساً، إلا أن يبتدئها قائماً ثم يعتل فيجلس فإنهم يأتمون وراءه قياماً،

2. And it is invalid behind one who omits a pillar, except for the imam of the neighborhood if he prayed sitting because of sickness that is hoped to resolve. In this case, they pray behind him sitting, except if he started the prayer standing and got ill and sat down, then they pray behind him standing[2].

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prayer. This is because it was reported by (D) from Abi Sa'eed al-Khudrey that the Prophet took off his shoes while praying because they had filth and did not repeat what he had already prayed.

(1) And that is for the hadeeth reported by (B) from Abi Hurairah who said that the Prophet (blessings and peace be upon him) said: " they [the imams] lead you in prayer, so if they do well it is [the reward] for you and them and if they err, then it [the reward] is for you and [the punishment] is against them." certainly that does not apply to one who knows that his imam does not have purity and decides to pray behind him.

(2) And that is a good way to reconcile between the various reports that forbid and allow standing behind an imam who is sitting. The majority, however, maintain that the hadeeth in which the Messenger of Allah (blessings and peace be upon him) prayed sitting and the companions prayed standing at the end of his life abrogates the prohibition to stand while the imam is sitting (Ag).

ولا تصح إمامة المرأة بالرجال.

3. It is invalid for a woman to lead men[1].

ومن به سلس البول،

4. Likewise is one who has urinary incontinence[1].

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(1) That is by consensus as reported by Ibn Hazm who said in *Maratib al-Ijma'*: "They [the jurists] are unanimously agreed that a woman should not lead men in prayer when they know that she is a woman. If they do that then their prayer is invalid, according to the scholarly consensus." It also says in *al-Mawsoo'ah al-Fiqhiyyah* (a contemporary encyclopedia of Islamic law compiling the positions of all schools) (6/205): "In order to lead men in prayer, it is essential that the imam be a male; it is not valid for a woman to lead men in prayers. The fuqaha' (jurists) are unanimously agreed on this matter."
Also, the Messenger of Allah (blessings and peace be upon him) taught women to not correct the imam or alert him to a mistake in their own voice but to do so by clapping as in an agreed upon report from Sahl ibn Sa'd al-Saa'idi, al-Hafiz Ibn Hajar, in commenting on this hadeeth, said: " It is as if women are not allowed to say *tasbeeh* because they are enjoined to keep their voices low in prayer at all times, because of the fear of *fitnah* (temptation)."
If that is the case, then how could she lead them and stand in front of their rows and bow and prostrate in front of them – given as well that the people who may condone this would mostly not consider *hijab* a requirement, thus violating another consensus.
And had this been allowable, why is it that the greatest of all women in this nation such as Fatimah and 'Aishah did not lead any men in prayers, yet 'Aishah's servant dhakwan used to lead her in *taraweeh* and read from scriptures!
Moreover, why is it that the Muslims over 1400 years did not allow women to lead men in any of the mosques throughout the Muslim world from Morocco to the Philippines?

والأمي الذي لا يحسن الفاتحة أو يخل بحرف منها إلا بمثلهم.

5. And the illiterate who doesn't properly recite the Fatihah or compromises a letter therein[2] except when they (3-5) lead someone like them[3].

ويجوز

- It is permissible for:

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(1) Some of the scholars (M+S+a) allow one with a permanent *hadath* (cause of ritual impurity) like the one with urinary incontinence to lead normal healthy individuals in prayer. (H+A+s) hold the opposite position. Many *hanbalis* validated the first position such as in "al-khulasah" and "al-wajeez." The first opinion is strong since the prayer of that person is valid for him, thus his leadership in the prayer would be valid as well, and Allah knows best.

(2) They agree about the illiterate or one who didn't learn how to recite the Fatihah. However, with regards to those who try their best, but still unable to properly pronounce some letters, (S+A): they should not lead the prayer; (M): they may. The position of (M) is strong for Islam came for all. Yes, all people are required to exert their best in learning the Fatihah, but if for some reason, they still couldn't master its recitation, then it is hoped that they are not deprived of leading their congregations particularly when they are the true leaders of these congregations. It is, however, closer to *wara'* (avoiding suspicious matters) and piety for those to willingly assign good reciters to lead the prayers while they continue to lead their congregations in teaching, judging and all other aspects of leadership. After all, there are many great scholars in the vast Muslim world who pray behind imams who are their students.

(3) Like a woman leading women or one with urinary incontinence leading others with the same condition.

ائتمام المتوضئ بالمتيمم،

1. one who has *wudu'* to pray behind one who has tayammum

والمفترض بالمتنفل،

2. And for one who prays an obligatory prayer to pray behind someone praying a supererogatory prayer.

- [The Position of The Ma'moom]

وإذا كان المأموم واحداً وقف عن يمين الإمام، فإن وقف عن يساره أو قدامه أو وحده لم تصح. إلا أن تكون امرأة فتقف وحدها خلفه

1. And if there is only one led in the prayer, he should stand on the right hand side of the imam; if he stood to his left or in front of him, it [the prayer] would not be valid except when it is a woman, then she should stand alone behind him.

وإن كانوا جماعة وقفوا خلفه، فإن وقفوا عن يمينه أو عن جانبيه صح، فإن وقفوا قدامه أو عن يساره لم تصح،

2. And if they were a group they should stand behind him. If they stand on his right or both sides, it would be valid.

But, if they stand in front of him or on his left hand side, it would be invalid.

وإن صلت امرأة بنساء قامت معهن في الصف وسطهن،

3. If a woman led other women, she should stand between them in the same row;

وكذلك إمام الرجال العراة يقوم وسطهم،

4. likewise is the imam of naked men,

وإن اجتمع رجال وصبيان و خناثى ونساء قدم الرجال ثم الصبيان ثم الخناثى ثم النساء

5. And if there were men, boys, hermaphrodites[(1)] and women, the men will be placed in the front, then the boys[(2)], then the hermaphrodites and then the women.

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(1) The word *khuntha* was used to refer to people with ambiguous genitalia. Certainly, the word hermaphrodite would be the closest, but *khuntha* was a looser term, because it would include those who are true hermaphrodites, pseudo hermaphrodites or even less than that.

(2) According to many scholars, there is no proof that the boys are to be placed behind the men except for a report in (D) from Abi Malik al-Ash'arey that has been deemed weak by the scholars of hadeeth because of the presence of Shahr ibn Hawshab in the chain. Also, some scholars understood the Prophet's command reported by (M) from Abi Mas'ood, to have those adults of knowledge and understanding pray behind him to mean moving the children all the

- [Who Catches The Reward of The Congregation and Who Catches The *Rak'ah*]

ومن كبر قبل سلام الإمام فقد أدرك الجماعة،

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way to the back, but the hadeeth is in reference only to the part of the first row that is behind the Prophet (blessings and peace be upon him) and the report in (A, N & Kh) from Ubayy ibn Ka'b (may Allah be pleased with him) in which he grabbed a Youngman from the first row and stood in his place is about the first row and likely the middle part of it. The rest of the reports from the righteous predecessors should be understood to mean that. Also, some scholars understood the hadeeth of Abi Mas'ood to be an encouragement for the knowledgeable adults to be behind him, not a prohibition for others.
Besides, it is sometimes discouraging and disheartening to them, particularly if done with harshness. It could also lead to more noise from their rows during the prayer which could be avoided if they were let to pray amongst the adults, thus the late Shaykh 'Uthaymeen argued that it may be in the best interest of the prayer to do so. Also, many parents feel uncomfortable letting their three or four years old alone unsupervised while they are praying. I believe that flexibility must be shown in this regard given the lack of proof on the contrary. Add to all of that the agreed upon report that 'Amr ibn Salamah led his people in prayer at the age of seven.
The children must be taught the etiquettes of the masjids by their parents; yet, great tolerance must be shown to them. The building or arrangement of our masjids must take their needs in consideration.
I felt some need to be detailed here for it is imperative in the west to make our mosques inviting to all, particularly to the children and younger individuals. Allah knows best.

- And he who makes *takbeer* before the *tasleem* [the ending of prayer by saying: Assalamu alaikum] of the imam, had caught the congregation[(1)].

ومن أدرك الركوع فقد أدرك الركعة وإلا فلا.

- And he who catches the *rukoo'* (bowing) had caught the *rak'ah*.[(2)] Otherwise, he would not.

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(1) This is one of the two positions within the *hanbali* school, and the other is that he must have caught one *rak'at* and that is attainable by catching the *rukoo'*. The latter position is strong for the prophet said: "He who catches one *rak'at* had caught the prayer." (Ag) from Abi Hurairah.
This would apply to:
Catching the prayer in time before the time of the next one comes in.
Catching the jumu'ah, meaning that he will need to pray only a second *rak'at* and not four. If he didn't pray the second *rukoo'* with the imam, then he will need to pray four for *dhuhr* instead of two for *jumu'ah*.
As with regards to the traveler praying behind the resident, he will finish the full prayer, and not shorten it, even if he caught the congregation right before the *tasleem*.

(2) For the Messenger of Allah (blessings and peace be upon him) said: " he who catches the *rukoo'* (bowing) had caught the *rak'at*." (D & Ba) (I, 496:Auth.)

## باب صلاة المريض

## B2-C10 Chapter on The Prayer of The Sick

### (I) [Positions of Prayer for The Sick]

والمريض إذا كان القيام يزيد في مرضه صلى جالساً، فإن لم يطق فعلى جنبه، لقول رسول الله ﷺ لعمران بن حصين: صل قائماً، فإن لم تستطع فقاعداً، فإن لم تستطع فعلى جنبك. فإن شق عليه فعلى ظهره، فإن عجز عن الركوع والسجود أومأ إيماء.

And for the sick, if standing would increase his sickness, he should pray sitting and if he couldn't, then on his side and that is for the saying of the Messenger of Allah (peace be upon him) to 'Imran ibn Husayn : "Pray standing and if you can't then sitting and if you can't then on your side."(1) And if that was hard, he may pray on his back, and if he can't bow or prostrate he should nod his head(2).

### (II) Making up for the Missed Prayers

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(1) (B).

(2) For Allah said:

﴿لاَ يُكَلِّفُ اللهُ نَفْساً إِلاَّ وُسْعَهَا﴾

"On no soul does Allah Place a burden greater than it can bear." (2/286)

And the prophet said: "When I command you to do something, do of it as much as you could." (Ag) from Abi Hurairah.

And it was reported by (N) from 'Imran, "…then on your back."

وعليه قضاء ما فاته من الصلوات في إغمائه.

**And it is upon him to make up for the missed prayers during his coma[1].**

**(III) [Combining Prayers for the Sick]**

وإن شق عليه فعل كل صلاة في وقتها فله الجمع بين الظهر والعصر وبـين العشاءين في وقت إحداهما

And if it was hard for him to pray each prayer during its prescribed time, it would be permissible to combine[2] the *dhuhr* and *'asr* together and the *maghrib* and *'isha* during the time of either one [the earlier or the latter]

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(1) But according to (a+M+S): There is no make up required unless he recovers from his coma before the time of the prayer is over.
(H): If he had coma for more than five prayers, he doesn't need to make up.
(A): He will need to make up for all the prayers regardless of the period of his coma.
The Majority likened coma to the insanity and (A) to the sleep.
According to fatwa 6/17 of The Permanent Committee for Islamic Research and *Fataawa (Al-Lajnah al-Daa'imah li'l-Buhooth al-'Ilmiyyah wa'l-Ifta)*, the one who lost consciousness does not have to make up the prayers. This position of the majority is strong for it is consistent with the fiqhi principals. Also, nowadays people may be in coma for months and survive because of life support.

(2) For the Messenger of Allah (blessings and peace be upon him) allowed Hamnah bint Jahsh who had excessive non-menstrual vaginal bleeding to combine the prayers.(A) (I,188:S) and combining for the sick is the position of (M+A)

فإن جمع في وقت الأولى:

And if he combined during the time of the earlier prayer,

اشترط نية الجمع عند فعلها،

1. He should intend to combine prior to doing it [praying the first of the two combined prayer][1].

ويعتبر استمرار العذر حتى يشرع في الثانية منهما،

2. And the excuse for combining the two must continue until he starts praying the second,

ولا يفرق بينهما إلا بقدر الوضوء

3. And he should not separate between them except for the duration enough to make *wudu'*[2].

وإن أخر:

And if he deferred [the two prayers until the time of the second]

اعتبر استمرار العذر إلى دخول وقت الثانية،

---

(1) That is the position of the majority. (T): not a condition. (T)'s position is strong for the lack of proof on the contrary.

(2) That is the position of the majority. (T): not a condition. (T)'s position is strong for the lack of proof on the contrary.

1- The excuse of combining must last until the time of the second has come in.

وأن ينوي الجمع في وقت الأولى قبل أن يضيق عن فعلها،

2- And he must intend to combine during the time of the first before it is too late to pray it on time[1].

**(IV) [Where Else Is Combining Prayers Permissible?][2]**

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(1) That is the position of the majority. (T): not a condition. (T)'s position is strong for the lack of proof on the contrary.

(2) According to the (M+S+A), fear also is a reason for combining the prayer, so there would be four causes:
Traveling (M+S+A)
Sickness, for (M+A).
Fear
Rain, (M+S+A) and according to (A), the severe wind and cold. (Muddy streets take the same ruling even without rain according to (M+A). and does it apply to people praying at the masjid only? Yes, according to (M+S+a). No, according to (A). The position of the majority is strong.
And according to (T, Ibn Hazm, Ibn al-Mundhir, al-Qaffal and Ibn Sireen), it is allowable to combine the prayers in case praying in time will cause hardship, given that it does not become a habit. Their proof is a report by (Ag) from Ibn 'Abbas that the Messenger of Allah (blessings and peace be upon him) combined in Madinah without fear or rain. And Ibn 'Abbas said: "he wanted to not place his ummah in hardship."
The majority argued that this combining was not a true one, and the Messenger of Allah (blessings and peace be upon him) only deferred the *dhuhr* until right before *'asr*, for Allah said:

﴿إِنَّ الصَّلاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾

"For such prayers are enjoined on believers at stated times."(4/103)

ويجوز الجمع للمسافر الذي له القصر،

It is permissible to combine for the traveler for whom shortening the prayers is allowable.

ويجوز في المطر بين العشاءين.

And it is permissible to combine between the *maghrib* and *'isha* in the case of rain[1].

The position of (T) is strong for Ibn 'Abbas clearly stated that he did that to not place his ummah in hardship and had it been untrue combining, he would not need to justify it and the narrator would have explained what is meant by combining. The scholars who took this position indicated that it would be for a legitimate need and on random basis. This may apply to a physician in the middle of a procedure or one who is caught in traffic…etc.

Of not here that (H) allow combining only in hajj.

(1) That is the position of (M+A). (S): allowed combining between *dhuhr* and *'asr* for rain.

## باب صلاة المسافر

## B2-C11 Chapter on Prayer of the Traveler

وإذا كانت مسافة سفره ستة عشر فرسخاً وهي مسيرة يومين قاصدين وكان مباحاً فله قصر الرباعية خاصة،

If the distance of traveling is sixteen *farsakhs*[(1)], which is the distance covered in two days at a moderate speed, and if the

---

(1) According to Sayed Sabiq (may Allah bestow mercy on him), one *farsakh* is equivalent to 5,541 meters while one mile equals 1,748 meters. So, the distance mentioned here above is 88.7 kilometers or 50.7 miles.

There are about twenty different opinions in determining this distance.

(al-Awza'ee + a + al-Kheraqey + T + the author, Ibn Qudamah in his other book "al-Mughni") as well as many of the righteous predecessors argue that there is no lower limit for the distance of traveling that allow shortening and combining the prayers and breaking the fast in Ramadan, as long as it is considered traveling by the customs of people. This is because:

The determination by sixteen *farsakhs* is based on reports from the companions Ibn 'Abbas and Ibn 'Omar (may Allah be pleased with them) that have been conflicting.

The general wording of the verse of the Quran that permits shortening in travel includes all that is called travel.

(M) reported from Yahya ibn Yazid that he said: "I asked Anas ibn Malik about shortening the prayer, and he said: "The Messenger of Allah would pray two *rak'ats* if he had traveled a distance of three miles or *farsakhs*."' Ibn Hajar called this report the most authentic on the issue.

The confusion in Anas's hadeeth between the miles and *farsakhs* is clarified by Abu Sa'eed al-Khudrey's statement: "If the Prophet traveled a distance of one *farsakh*, he would shorten his prayer."

travel was permissible, then he is entitled to shortening the four-*rak'ah* prayers particularly[1].

إلا أن:

**Unless:**

يأتم بمقيم

1. he prays behind a resident; or

أو لم ينو القصر أو

2. if he didn't intend to shorten [the prayer][2]; or

نسي صلاة حضر فيذكرها في السفر أو

---

(Sa'eed ibn Mansur in his *Sunan*), and Ibn Hajar did not comment on it in al-Talkhees indicating his acceptance of it. It is known that one *farsakh* = three miles.

(1) 'Aishah (may Allah be pleased with her) said: "The salat was prescribed in Makkah in sets of two *rak'at*. When the Prophet (blessings and peace be upon him) came to al-Madinah, two *rak'ats* were added to each *salat* except the *maghrib salat* because it is the *witr* of the daytime, and the dawn prayer due to its lengthy Qur'anic recital. But if one travels, he performs the original prayer" (A, Ba & Kh)

(2) (a + T) the intention to shorten the prayer is not necessary to have before the beginning of the prayer, so if someone made takbeer for 'isha while traveling without intending to shorten it, he may still shorten it.

3. if he forgot a prayer that became due on him while a resident and remembered it while traveling; or

صلاة سفر فيذكرها في الحضر

4. [Forgot] a prayer that became due on him while traveling and he remembered it while a resident.

فعليه الإتمام،

In these cases, he needs to complete [the prayer].

وللمسافر أن يتم، والقصر أفضل،

It is permissible for the traveler to complete [the prayer], and shortening it is preferable[1].

---

(1) And that is for the saying of Allah:
﴿وَإِذَا ضَرَبْتُمْ فِي الأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ﴾
Allah says in the Qur'an: "And when you go forth in the land there is no sin upon you, if you shorten your prayer when you fear the disbelievers may attack you." (4/101)
(Ya'la ibn Umayyah said: "I said to 'Omar ibn al-Khattab: 'Explain to me why the people shorten the salat when Allah says, 'And when you go forth...[the preceding verse] and those days are gone now!' 'Omar said: 'I wondered about that too and I mentioned that to the Prophet and he said: "This is a charity that Allah, the Exalted, has bestowed upon you, so accept His charity."' This is related by the group.
Based on these reports and others and the fact that the prophet (blessings and peace be upon him) by agreement never prayed four

ومن نوى الإقامة أكثر من إحدى وعشرين صلاة أتم، وإن لم يجمع على ذلك قصر أبداً.

And he who intends to reside more than [the period of] twenty one prayers [4 days + 1 prayer], must complete [his prayers]. And if he didn't have this intention he continues to shorten [his prayers] for ever [(1)].

---

while traveling, the scholars differed over the ruling of shortening the prayer; (H): obligatory; (M): Stressed sunnah, and takes precedence over the congregational prayer; (S+A): preferable act.

(1) There is an agreement that if one does not intend to stay, and continues to tell himself, I will go back home tomorrow, but for some reason doesn't, such person may shorten the prayer for ever. (*Ijma'* reported by bn al-Mundhir). Only (S) disagreed and stipulated a limit of 18 days.

In the case he intends to stay for sometime, there are so many opinions regarding the period beyond which one may not shorten the prayer:

(H): 15 days and that was reported from ath-Thawri, al-Layth and others and related from companions like 'Omar and his son 'Abdullah and Ibn 'Abbas. (M + S + a): 4 days; (A): 21 prayers. (T) and many scholars argued that there is no limit unless one intends to stay and work or marry or have other signs of residence. Their position is strong for the following:

The Prophet by agreement prayed *qasr* for 18 days in Makkah – as reported by (D) from 'Imran - and 20 in Tabook – as reported by (D) from Jabir - . To say that he did not at any point intend to stay more than four days is remote.

The Messenger of Allah (blessings and peace be upon him) never clearly stated that if someone resides for more than this period must complete his prayers.

The companions shortened the prayers for months, even years, Sayid Sabiq (may Allah bestow mercy on him) mentioned the

following reports in Fiqh-us-Sunnah (Zarabozo's translation with modifications):
Al-Miswar ibn Makhramah: "We stayed with Sa'd in some of the cities of ash-Sham [Syria] for forty days, and Sa'd would perform *qasr* while we would offer the whole *salat*." (A)
Nafi': "Ibn 'Omar was in Azerbaijan for six months, as there was snow blocking the pass, and he would pray two rak'ats."
Hafs ibn 'Ubaidullah: "Anas ibn Malik stayed in ash-Sham for two years and he prayed the *salat* of a traveler."
Anas: "The companions of the Prophet stayed in Ram Hurmuz for seven months and they shortened their *salat*."
Al-Hassan reports: "I stayed with 'Abdurrahman ibn Samurah for two years in Kabul, and he shortened his *salat* but he did not combine the *salat*."
Ibrahim says: "We resided in Rayy for a year or more and in Sijistan for two years . . . and we prayed *qasr*".
Again, to say that they never intended to stay more than four days at any point would be remote. So, it seems that as long as one did not intend to take a place for a residence, such as having or intending to have an owned home, work or wife in it, then he may shorten the prayers. Allah knows best.

# Summary of the Unit

**Imamate (Leading in Prayer):**

- According to the majority, the one with more knowledge takes precedence over the best reciter. Others argued that the hadith is clear in giving precedence to the best reciter. However, once some people have mastered the knowledge pertaining to prayer and leading it, then the best reciter among them should be selected to lead.

- Prayer is invalid behind:
  - The imam whose prayer is void
  - The one who omits pillars
  - The woman leading men in prayer
  - The one who has urinary incontinence (with some controversy)
  - The illiterate who does not properly recite the Fatihah.
    - However, prayer behind the last three is valid if the people led are like their imam.

**Position of the ma'mum (one led in prayer):**

- If one man is led by another in prayer, he stands on the right hand side of the imam, but a woman led by an imam always stands behind him. If the men were more than two, they stand behind the imam, then the boys and the women stand behind them all. If there were hermaphrodites they stand between the boys and women.

- The woman leading other women stands between them in the same row.

**The prayer of the sick:**

- If one's sickness would increase by standing in prayer, he is allowed to pray sitting and if he could not, then on his side, if he could not then on his back. One can further nod with one's head if one cannot prostrate or bow.

- According to the less popular opinion in the madhhab, the one in coma is not required to make up for the missed prayers unless he recovers consciousness before the prayer time is over. (the matn chose the more popular opinion).

- The sick is allowed to combine *zuhr* with *Asr* and *Maghrib* with *`isha`* during the time of either one if it is hard for him to perform each on its prescribed time. Combination at either time should go in line with the conditions mentioned above.

- The traveler allowed to shorten the prayer is allowed to combine as well.

**Prayer of the Traveler:**

- The traveler is recommended to shorten the four-rak`ah prayers if the purpose of travel is permissible and the distance is not less than 50.7 miles [88.7 km], unless any of the four abovementioned cases applies to him. (the distance is controversial, and any contemporary scholars consider any travel a reason for concession as long as it is called travel)

# Self-assessment Questions

## First, Essay Questions:

1. State the essentials that qualify one to be an imam in prayer.
2. The patient is not allowed to abandon prayer in any way as long as he is conscious, explain!
3. What is the travel distance that allows a traveler to shorten prayer?

## Place a check mark for correct answers and an ‘X’ for wrong answers:

1. The majority of scholars maintain that the one with more knowledge takes precedence over the best reciter. (   )
2. If the imam is sitting in prayer for a certain excuse, the followers must pray sitting with no exceptions. (   )
3. A woman is not to lead men in prayer. (   )
4. It is invalid for one who has wudu' to pray behind one who has tayammum. (   )
5. The one who had coma is not required to make up the missed prayers during the coma, according to the matn. (   )
6. The sick are allowed to combine two prayers in the time of any of them, if they find difficulty in performing each on time. (   )

7. According to the majority, the intention is not a condition for combining two prayers. ( )
8. And it is permissible to combine between the maghrib and 'isha in the case of rain. ( )
9. If the traveler is praying behind a resident Imam, he is not allowed to shorten such a prayer. ( )
10. The traveler is allowed to shorten the prayer, but still completing it is preferable. ( )
11. If one makes takbeer (commences prayer) before intending to shorten the prayer, he may still shorten it. ( )

## Multiple choice questions:

1. The prophet said that the one leading people in prayer should be (the best reciter – the more knowledgeable – the oldest).

2. The woman leading women in prayer should stand (by herself in the lead- between them).

3. The *farsakh* equals a distance of (two miles - three miles – five miles).

4. If the distance of permissible traveling is (80 - 88 - 78) kilometers, the traveler can shorten the four-rak`ats prayers according to the majority.

## *Didactic activity*

**Dear learner, in order to learn more about the issues covered in this unit you should:**

*Write a paper on the imamate and another on the concessions given to the sick and traveler regarding prayer.*

# Unit Six

## Prayer of Fear & Jumu`ah and `Eid Prayers

# *Contents of the Unit*

- **Prayer of Fear**
- ***Al-Jumu'ah*** **(Friday Prayer)**
- **Eid prayers**

## Importance of the Unit:

This unit covers three significant types of prayer. It first describes how and when to perform the prayer of fear and whether it is restricted to the state of war. Secondly, it clarifies the different rulings pertaining to *Al-Jumu'ah* prayer and the least number needed to establish it. Finally, it gives a description of the *`eid* prayer; time of the prayer, *`eid*' speeches and the time and wording of *takbeer*.

## Learning Objectives:

Dear learner, after studying this lecture you should be able to:

- Describe the way of performing the prayer of fear.
- Recognize the different rulings pertaining to *Al-Jumu'ah* prayer.
- State the manner of performing *`eid* prayer and specify the time during which takbeer is allowed in either *`eid*.

# باب صلاة الخوف

## B2-C12 Chapter on the Prayer of Fear[1]

(1) It is permissible by agreement due to the proofs in the Quran and sunnah; Allah said:

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذىً مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللهَ أَعَدَّ لِلْكَافِرِينَ عَذَاباً مُهِيناً﴾

"When you (O Messenger Muhammad) are among them, and lead them in As-Salah (the prayer), let one party of them stand up [in prayer] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers" (4:102)

Imam Ahmad said that there are seven authentic reports with regards to the prayer of fear/peril; whichever one of them one follows would be permissible.

That shows us the flexibility and practicality of our religion. The leader may thus choose whichever form that is most suitable, and if the fear intensifies, then they pray individually walking or riding as in the verse, and certainly facing the *qiblah* or not.

We learn from this besides the flexibility and practicality of our religion, the importance of prayers in Islam to the point of praying while in the midst of war and even when there is intense fear and peril. Is it then justifiable for some to make all of their prayers at the end of the day?

وتجوز صلاة الخوف على كل صفة صلاها رسول الله ﷺ،

The prayer of fear is permissible in whichever form it was conducted by the Messenger of Allah (blessings and peace be upon him).

والمختار منها أن يجعلهم الإمام طائفتين: طائفة تحرس والأخرى تصلي معه ركعة، فإذا قام إلى الثانية نوت مفارقته وأتمت صلاتها وذهبت تحرس، وجاءت الأخرى فصلت معه الركعة الثانية، فإذا جلس للتشهد قامت فأتت بركعة أخرى، وينتظر حتى تتشهد ثم يسلم بها.

And the preferred form is for the imam to make them [the army] into two groups; one group guards and the other prays with him one *rak'ah*, and when he rises to the second, that group intends to stop following his leadership and they complete their prayer and go to guard. Then the other group comes and prays with him the second *rak'ah*[1], and when he sits down for *tashahhud*, they rise to perform the other *rak'ah*, and he waits until they finish their *tashahhud,* and then makes tasleem with them.

وإن اشتد الخوف صلوا رجالاً وركباناً إلى القبلة وإلى غيرها، يومئون بالركوع والسجود.

And if the fear considerably escalates, they pray walking or riding, facing the *qiblah* or not. They nod for bowing and

(1) He would be waiting for them.

prostration.

وكذلك كل خائف على نفسه يصلي على حسب حاله، ويفعل كل مـا يحتـاج إلى فعله من هرب أو غيره.

Likewise, everyone afraid for himself may pray as his condition permits and do what he needs to do such as escaping and other acts[1].

(1) This is to clarify that it does not only apply to the time of war, but could apply to any one in intense fear or would be at peril if prayed in the usual way.

# باب صلاة الجمعة

# B2-C13 Chapter on the Jumu'ah[1] (Friday Prayer)

**(I) [Who must pray it]**

كل من لزمته المكتوبة لزمته الجمعة إن كان مستوطناً ببناء، وبينه وبين الجامع فرسخ فما دون ذلك،

Everyone obliged to pray the mandatory prayers is obliged to pray the Jumu'ah[2], if he was a resident in a permanent dwellings [vs. tents] and if the distance between

(1) Jumu'ah is a better name to be used for it infers the good meaning of gathering and it doesn't have the negative connotations associated with Friday in the Gregorian calendar. The use of Friday is still acceptable. The day of al-Jumu'ah has a special position for the Messenger of Allah (blessings and peace be upon him) said: "The best day upon which the sun has risen is al-Jumu'ah (Friday). On it, Adam was created and on that day he entered paradise and on that day he was removed from paradise. And the Hour will come on Friday." (M). It is imperative that we make this day a special day for us Muslims, particularly those living as minorities where the day is a weekday. We can always make sure that we take our families to the masjids after work.

(2) That includes all the post-pubertal youth, including those in high school who should be able to leave for the prayer. In many places the boards of education recognized this right for the Muslim children and in others, the struggle to obtain it must continue. The least that could be done is for the Muslim youth to have their own Jumu'ah at the school.

him and the masjid is one *farsakh* (three miles) or less[1].

إلا المرأة والعبد والمسافر والمعذور بمرض أو مطر أو خوف وإن حضروهـا أجزأتهم ولم تنعقد بهم، إلا لمعذور إذا حضرها وجبت عليه وانعقدت به.

Except for the woman, slave, traveler, and one excused because of sickness, rain or fear. And if they attended, it will count for them, but it doesn't become valid by their presence. Except for one excused, if he attended it then it becomes obligatory on him and also valid by his presence.

ومن شرط صحتها:

**(II) Conditions of its validity:**

فعلها في وقتها

- Doing it in time[2].

في قرية،

(1) The accessibility of a masjid is what matters here. For people who own cars, they ought to pray al-Jumu'ah if the masjid is within a reasonable driving distance.

(2) That is from the beginning of the time of salatul-'eid or duha until 'asr according the the hanbali position for the following proof: Jabir ibn Abdullah said: "The Prophet would pray al-Jumu'ah and then we would take our camels to rest until the sun passed its zenith."
The majority consider the time to be that of adh-dhuhr prayer and interpret the hadeeth of Jabir to mean the encouragement of people to pray al-Jumu'ah early right after noon. The hanbali position is strong.

- In a village[1].

وأن يحضرها من المستوطنين بها أربعون من أهل وجوبها،

- And being attended by forty of the residents therein [in the village] who are obliged to pray it[2].

وأن تتقدمها خطبتان، في كل خطبة حمد الله تعالى والصلاة على رسوله ﷺ وقراءة آية والموعظة

(1) Permanent dwellings Vs. tents and the likes.

(2) The popular position of the hanbali school is (50) not (40). There is also another position in the madhhab which is (3); this was chosen by imam Ibn Taymeah (may Allah bestow mercy on him) and shaykh Ibn 'Othaymeen (may Allah bestow mercy on him). Sayid Sabiq(may Allah bestow mercy on him) said (in Fiqh-us-Sunnah): The strongest opinion is that salatul Jumu'ah is valid if there are two or more people present since the Prophet is reported to have said: "Two or more constitute a congregation." End quote and the hadeeth he mentioned was authentically reported by (Ma). It was reported by (B) that the Messenger of Allah (blessings and peace be upon him) said to Malik ibn Huwairith "if the two of you were traveling, let one of you make adhan and the eldest of you lead the prayer." Indicating that two are enough for the congregational prayer. The other reports about other numbers relating to the Jumu'ah specifically are weak, unclear or coincidental as explained by many scholars. as-Sayuti holds: 'There is no confirmed hadith which states a particular number [for the Jumu'ah salah].'" This is the opinion of at-Tabari, Dawud, an-Nakha'ey, Ibn Hazm and ash-Shawkani and several contemporary scholars and it is strong. I presented this matter in some detail since many Muslims in western communities would not be able to gather (40) individuals for the prayer, particularly if they pray at their place of work or school. The alternative is to not pray Jumu'ah for years for many of them.

- And to be preceded by two speeches[1], in every speech there is the praise of Allah[2] (exalted be He) and sending blessings onto his Messenger[3] (blessings and peace be upon him) and the recital of a verse and exhortation (advice)[4].

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(1) (M + S + A) Two speeches are a condition of validity. (H): one suffices for the validity. Ibn Hazm: no speech is required for the validity of the Jumu'ah. The position of the majority has strength for the Prophet said: "pray as you see me pray." And he never prayed the Jumu'ah without a speech. Also, some of the righteous predecessors *(as-Salaf)* said that the Jumu'ah was shortened because of the speech.

(2) For that is the way of the Prophet who also said: "Every affair (or speech) that is not started by the praise of Allah is cut off (*ajdham*, which also means leper)." (D)

(3) It is prescribed in general on Friday to send many blessings onto our most beloved, our guide to the light of Islam and the one who sacrificed and endured all kinds of hardship to bring us out of the darkness of ignorance by the grace of Allah; that is the greatest of the children of Adam and the closest of all creations to the creator, Prophet Muhammad (blessings and peace be upon him) who said: "Send frequent blessings onto me on the day and night of al-Jumu'ah." reported by ash-Shafe'ee in his Musnad. Note that the night of al-Jumu'ah starts from the *maghrib* on Thursday.

(4) That is the minimum to have a valid speech, which is doable by almost all Muslims by Allah's grace. The Prophet also said in (M): "The short speech and long prayer is an indication on the man's good understanding of the religion." This hadeeth is neglected by some and overly interpreted by others who want the speech to be only a few minutes. We know that the Prophet used to divide the speech and rest in the middle and had it been only a few minutes, he would not have needed to. Also, it was reported by (M) that Ibn

ويستحب أن يخطب على منبر،

And it is preferable to give the speech from above a *minbar* (pulpit)[(1)].

**(III) [Its Description]**

فإذا صعد أقبل على الناس فسلم عليهم، ثم يجلس إلى فراغ الأذان، ثم يقوم الإمام فيخطب بهم ثم يجلس، ثم يخطب الخطبة الثانية، ثم تقام الصلاة فينزل فيصلي بهم ركعتين يجهر فيهما بالقراءة،

And when he ascends [the *minbar*] he faces the people and says "*as-salamu alaikum*" to them. And then he sits down until the end of the *adhan* and then stands and delivers the speech and then sits down and then [stands and] delivers the second speech. And then the *iqamah* is called and he descends and leads them in a prayer of two *rak'ahs*, in which

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'Abbas (may Allah be pleased with him) carried on with his speech until the time of 'asr and said to the man who kept on reminding him about the prayer, "are you teaching me the sunnah!?" A speech that lasts up to one hour or slightly more is not too long and one that lasts a few minutes is sufficient and it remains to be said that every imam must take in consideration the conditions of his congregation.

(1) For that is the doing of the Messenger of Allah (blessings and peace be upon him) who used a trunk of a palm tree first until they made a pulpit for him which had three steps. Exaggeration in making enormous pulpits that would make the imam so much higher than the congregation is not recommended and it may have negative consequences.

he recites aloud[1].

**(IV) [When to finish it as jumu’ah or dhuhr]**

فمن أدرك معه منها ركعة أتمها جمعة، وإلا أتمها ظهراً،

Whoever catches one *rak'ah* with him may finish it as jumu'ah; otherwise he will finish it as dhuhr[2].

وكذلك إن نقص العدد أو خرج الوقت وقد صلوا ركعة أتموهـا جمعـة وإلا أتموها ظهراً،

Likewise if the number [of attendants] diminished or the time goes out after they have prayed one *rak'ah* they should finish it as jumu'ah; otherwise they should finish it as dhuhr.[3]

**(V) [More Rulings]**

ولا يجوز أن يصلي في المصر أكثر من جمعة إلا أن تدعو الحاجة إلى أكثر منها.

1. And it is not permissible to conduct more than one jumu'ah prayer in a town unless there is a need to do more

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(1) For all of that was reported from the Messenger of Allah (blessings and peace be upon him).
(2) The prophet said: "He who catches one *rak'at* had caught the prayer." (Ag) from Abi Hurairah.
(3) That would still be applicable if we said it is valid by two if one of the two left.

than one[1].

ويستحب لمن أتى الجمعة أن يغتسل ويلبس ثوبين نظيفين ويتطيب ويبكر إليها،

2. And it is recommended for one who attends the jumu'ah to have major ablution (*ghusl*) and wear two clean garments and wear perfume and come to the prayer early[2].

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(1) There was an agreement on this between the madhhabs, and the exceptions are when the town is too vast, and certainly in the contemporary times, the capacity of the *masjids* may be a legitimate excuse, thus a second Jumu'ah within the same masjid was permitted by several scholars. If there are two halls, the second should be in the ancillary hall with the overflow being accommodated in the main hall as long as that is possible.

(2) The Messenger of Allah (blessings and peace be upon him) said: "Whoever makes his wife do ghusl and does ghusl himself on Friday and goes out early, walking not riding, and comes close to the imam and listens without interrupting, will have for each step he takes a reward equal to that of fasting and praying at night for one year." (A, T) Albani: Auth. Also, Abu Sa'id al-Khudrey reported that the Prophet said: "Every Muslim should have a ghusl on Friday and wear his best clothing, and if he has perfume, he should wear it."(Ag). In an authentic addition "clean his teeth." The full ablution *(ghusl)* is a sunnah according to the majority and mandatory according to some. The position of the majority is supported by a report in (M) from Abu Hurairah in which the prophet mentioned *wudu'* and not ghusl for the Jumu'ah, also (D) reported from Samurah, and it is raised to the Prophet: "He who makes *wudu'* for the Jumu'ah, it is good and sufficient and he who makes *ghusl*, verily *ghusl* is better." The rest of the acts like wearing his best clothes, perfume and cleaning the teeth are preferable.

فإن جاء والإمام يخطب لم يجلس حتى يصلي ركعتين يوجز فيهما،

3. And if he came while the imam is delivering the speech, he doesn't sit until he prays two brief *rak'ahs*[(1)],

ولا يجوز الكلام والإمام يخطب، إلا الإمام أو من كلمه الإمام.

4. And it is impermissible to speak while the imam is delivering his speech[(2)], except for the imam or he to whom the imam talks[(3)].

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(1) For Jabir ibn 'Abd Allah who said: a man came while the Prophet (blessings and peace be upon him) was addressing the people on the day of Jumu'ah. He (blessings and peace be upon him) said: "Have you prayed, O So and so?" He said, "No." he said, "Stand up and pray two *rak'ats*." (Ag)

(2) Abu Hurairah reported that the Messenger of Allah (blessings and peace be upon him) said: "If you say to your companion "Listen" while the imam is preaching on Friday, you have committed *laghw* (frivolity)." (Ag) This report shows how grave it is to speak while the imam is giving the sermon even if that speech was enjoining good, which is in this case urging others to listen. Because of this report and others, imam an-Nawawi maintains in al-Majmoo' that it is forbidden to say *"Yarhamuka Allah*" (may Allah bestow mercy on you) to someone who sneezed, or returning the greeting of salam. The scholars of traditions agree with that and consider it founded on solid proof. If one wanted to encourage his neighbor to be quiet, he may do so with a gesture such as firmly closing one's lips.

(3) Anas ibn Malik said: a man entered the mosque on the day of Jumu'ah from the direction of the courtyard while the Messenger of Allah (blessings and peace be upon him) was standing and conducting the sermon. He turned to the Messenger of Allah (blessings and peace be upon him) and said, "O Messenger of Allah,

# باب صلاة العيدين

# B2-C14 Chapter on the Eid Prayers[1]

## (I) [Its Ruling]

وهي فرض على الكفاية إذا قام بها أربعون من أهل المصر سقطت عن سائرهم.

**It is a communal obligation[2]; if attended by forty of the residents[1] of a town it becomes non-obligatory for the rest.**

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our wealth (livestock) has been destroyed and our means of transportation (camels) have been cut off; pray to Allah to help us." So the Messenger of Allah (blessings and peace be upon him) raised his hands…" (Ag)
It seems obvious however that this is not a trivial matter, but rather a major concern for the community. If there are similarly major concerns, then there is no harm in speaking to the imam. Likewise, if he made a major mistake, he may be corrected, if that correction will not need to greater harm, such as major disputes and disunity within the congregation.

(1) The 'eid was called so because it recurs. The root word 'ada in the pat tense means returned. These two 'eids are the only annual rcurring feasts for public celebration by the Muslims. As for other celebrations, an event that is not public, recurrent or imopretd from other religious practices may be celebrated. The reson why we can noy have any annual public celebrations as muslims aside from these two 'eids is that the Messenger of Allah (blessings and peace be upon him) made it clear we should not when he came to the Madinah and found the people of it celebrating two days and he said: "Verily, Allah had replaced them for you with two better days, al-fitr and al-adha." (D & A) The word replaced unequivocally indicates that the feasts replaced are not to be celebrated anymore.

(2) That is the most popular position within the hanbali school, and it is also the opinion of the majority. So, for the individual who knows

## (II) [Its Time]

ووقتها من ارتفاع الشمس إلى الزوال،

**And its time is from the rise of the sun to *az-zawal* (the sun reaching its zenith or meridian).**

والسنة

## (III) The sunnah is to:

فعلها في المصلى،

1. perform it in the *musalla* (open space prepared for the prayer).[2]

وتعجيل الأضحى وتأخير الفطر، والفطر في الفطر خاصة قبل الصلاة.

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that others will fulfill the obligation, it is a stressed sunnah; some scholars maintain it would still be mandatory. The least to be said is that it is a very emphasized sunnah, for even women are encouraged to go out to it including the virgins and menstruating ones: Umm 'Atiyah reports: "We were ordered to go out with the virgin and menstruating women to the two 'eids in order to witness and take part in the good and the supplications of the Muslims. The menstruating women would be separate from the others." (Ag).

(1) Refer to the controversy on the number in the previous chapter on the Jumu'ah.

(2) (Ag) from Abi Saa'eed: "The Prophet (blessings and peace be upon him) used to pray al-fitr and al-adha in al-musalla." In fact, there are no confirmed reports that he (blessings and peace be upon him) ever did it in the masjid. Yet, it is to be done in the masjid on occasions of rain and other difficulties. That ruling didn't apply to the Maccans, who always did it in the *haram.*

2. and having the adha [prayer] early and the *fitr* [prayer] late. And having breakfast before the prayer in eid al-Fitr[1] only.

ويسن أن يغتسل ويتنظف ويتطيب،

3. and it is recommended to have *ghusl* (major ablution or ritual bath)[2] and clean oneself and wear perfume.[3]

**(IV) [Description Of The 'Eid Prayer]**

فإذا حلت الصلاة تقدم الإمام فصلى بهم ركعتين بلا أذان ولا إقامة،

1. So when the time of the prayer comes in, the imam moves forward and leads them in praying two *rak'ahs* without *adhan* or *iqamah*,[1]

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(1) (B) reported from Anas (may Allah be pleased with him) that said: The Messenger of Allah (blessings and peace be upon him) did not go out on the morning of Eid-ul-Fitr until he had eaten some dates, and he would eat an odd number. Also, (T) reported from Buraidah that the Messenger of Allah (blessings and peace be upon him) used to not go out on the day of al-fitr until he ate, and on the day of al-adha he used to not eat until he prayed.

(2) The reports related to this, which say that he (blessings and peace be upon him) used to make ghusl for both 'eids are weak, as stated by the scholars of hadeeth, however, it is proven that Ibn 'Omar (may Allah be pleased with him) used to do so. No one was keener than him on following the sunnah.

(3) The Messenger of Allah (blessings and peace be upon him) also used to have a special cloak (*jubbah*) which he wore on the days of the two 'eids and Jumu'ah, as reported by Ibn Khuzaimah from Jabir.

يكبر في الأولى سبعاً بتكبيرة الإحرام، وفي الثانية خمساً سوى تكبيرة القيام.

2. He says "*Allahu akbar*" in the first *rak'ah* seven times, including the takbeer of ihram (instigation of the prayer) and in the second *rak'ah* five times aside from the takbeer of rising [from prostration to standing].[2]

ويرفع يديه مع كل تكبيرة،

3. And he raises his hands with every takbeer[3]

ويحمد الله ويصلي على النبي ﷺ بين كل تكبيرتين،

4. And praises Allah and sends blessings on the Prophet (blessings and peace be upon him) between each two *takbeers*.[1]

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(1) (Ag) reported from Jabir that he prayed the 'eid several times with the Prophet (blessings and peace be upon him) who started with the prayer before the speech and without adhan or iqamah.

(2) As reported by (T) from Katheer ibn 'Abdullah ibn 'Amr ibn 'Awf from his father, from his grandfather, that the Messenger of Allah (blessings and peace be upon him) did. Imam Ahmad said: "The companions disagreed on the number of *takbeers* and it is all permissible." The form mentioned here is the most authentic; however the issue is flexible and should not be allowed to cause disunity since the *takbeers* are sunnah after all and the prayer is valid without the additional *takbeers*.

(3) This is not directly reported from the Prophet (blessings and peace be upon him), however Ibn 'Omar used to do so. He was very keen on following the sunnah.

ثم يقرأ الفاتحة وسورة يجهر فيهما بالقراءة،

5. And he then recites aloud *surat* al-Fatihah (the opening) and another *surah*[2].

## (V) [The Speech After The Prayer][3]

فإذا سلم خطب بهم خطبتين، فإن كان فطراً حثهم على الصـدقة وبـين لهـم حكمها، وإن كان أضحى بين لهم حكم الأضحية.

And when he makes tasleem, he gives a speech of two parts. And if it was eid *al-Fitr* he should encourage them towards charity and explain for them its rulings and if it was eid *al-Adha* he explains to them the rulings of sacrifice [of an animal].

والتكبيرات الزوائد والخطبتان سنة.

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(1) This is reported from Ibn Mas'ood (Ba). No authentic report from the Prophet was narrated in this regard. One may stay silent as there is no proof the Prophet did otherwise or do as indicated here above since one of the most honorable companions did it and may have learned it from the Prophet (blessings and peace be upon him).

(2) The Messenger of Allah (blessings and peace be upon him) used to recite Surat Qaaf in the first rak'ah and al-Qamar in the other (M) or al-A'laa and al-Ghaashiyah.(A)

(3) Ibn 'Omar (may Allah be pleased with him) said: "I have prayed behind the Messenger of Allah (blessings and peace be upon him) and Abi Bakr and 'Omar and 'Uthman; they all prayed before the speech." (Ag)

And the additional *takbeers* and the two speeches are all sunnah.

ولا يتنفل قبل صلاة العيد ولا بعدها في موضعها.

And he doesn't pray sunnah before or after the eid prayer at its place [the *musalla*].(1)

**(VI) [The Latecomer]**

ومن أدرك الإمام قبل سلامه أتمها على صفتها، ومن فاتته فلا قضاء عليه، فإن أحب صلاها تطوعاً: إن شاء ركعتين، وإن شاء أربعاً، وإن شاء صلاها على صفتها.

And he who joins the imam before he makes tasleem finishes it in its prescribed form and he who misses it there is no make up due on him. And if he wanted to pray it, he may pray it as a supererogatory prayer, and if he wishes he may pray two or four *rak'ahs,* and may pray it in the form prescribed for it [meaning with the additional *takbeers*].(2)

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(1) (Ag) reported from Ibn 'Abbas that the Messenger of Allah (blessings and peace be upon him) prayed two rak'ats on the day of fitr without any prayers before or after them.

(2) For the general meaning of the popular hadeeth: "pray [with the congregation] what you catch and make up for what you miss."

## (VII) [Rulings Of At-Takbeer]

ويستحب التكبير في ليلتي العيدين، ويكبر في الأضحى عقيب الفـرائض في الجماعة من صلاة الفجر يوم عرفة إلى العصر من آخر أيام التشريق.

And it is recommended to make *takbeer*(1) during the nights of the two 'eids and make takbeer in al-Adha right after the obligatory prayers done in congregation from the fajr of the day of 'Arafah to the 'asr of the last day of *tashreeq*(2).

وصفة التكبير شفعاً: الله أكبر الله أكبر، لا إله إلا الله. والله أكبر الله أكبر، ولله الحمد.

And the form of takbeer is in pairs: *Allahu akbar Allahu akbar, la ilaha illa Allah wa Allahu akbar Allahu akbar wa lillahi-lhamd.* (Allah is greatest Allah is greatest, there is no god but Allah; and Allah is greatest Allah is greatest, to Allah is due all praise.)(3).

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(1) For Allah said:

﴿وَلِتُكْمِلُواْ الْعِدَّةَ وَلِتُكَبِّرُواْ اللّهَ عَلَى مَا هَدَاكُمْ ....﴾

"(He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. to say *Takbîr* (*Allahu Akbar*; Allah is the Most Great] for having guided you so that you may be grateful to Him." (2/185)

(2) As reported by ad-Daraqutney from Jabir.

(3) As reported by ad-Daraqutney from Jabir and was practiced by several companions.

# *Summary of the Unit*

**Prayer of Fear:**

- The Prophet (peace be upon him) is reported to have performed the prayer of fear in different ways, and the present unit depicts one of them. Muslims are permitted to offer such a prayer in whichever form it was conducted by the Prophet.
- If fear escalates, it is permissible to pray walking or riding, facing the *qiblah* or not, nodding for bowing and prostration.
- These rulings apply to anyone afraid for himself and not only restricted to times of war.

**Jumu'ah Payer:**

- The *Jumu'ah* prayer is obligatory on the resident who is legally bound to pray the mandatory prayers, and if the distance to the masjid is reasonable for the one walking and riding as well.
- It is not obligatory on women, slaves, travelers, ones excused for sickness, rain or fear. However, attending it by anyone excused renders it obligatory on him and it becomes valid by his presence as well.

- **Conditions of its validity:**
    - To be Performed in time; that is from the time of *salatul-eid* (i.e. about fifteen minutes after sunrise) until *`Asr* according to the hanbali school, but the majority maintain that its time is that of *Adh-dhuhr* prayer.
    - To be in permanent dwellings; not tents and the like**.**
    - To be attended by forty men of the residents upon whom prayer is obligatory. This is the Hanbali position but there are different opinions mentioned in the commentary above.
    - To be preceded by two speeches.

- If one catches one *rak`ah* with the imam he can complete his prayer as *jumu'ah*, but if he missed the two *rak`ats* and joined the imam after the bowing of the second *rak`ah* he completes the prayer as *Dhuhr*.

- The prayer would also be completed as *jumu'ah* if the number diminished or the time went out after they had prayed one *rak`ah*. But if this happened before catching one *rak`ah* then it is completed *dhuhr*.

- It is impermissible to conduct two *jumu`ahs* in a town unless there is a need for that.

- Attending *jumu`ah*, one is recommended to make *ghusl*, wear clean garments, wear perfume and come to prayer early.

- Coming while the imam is preaching, one should not sit before praying two brief *rak'ats*, and should not speak

except for the imam or the one to whom the imam is talking.

**`Eid Prayers**

- The `*eid* prayer is a communal duty. Its time starts when the sun is one-spear length above the horizon (i.e. about fifteen minutes after sunrise) till *az-zawal* (reaching its zenith).

- The Sunnah is to have *ghusl*, clean oneself, wear perfume, perform *Eid* prayer in the musalla, perform the *adha* prayer early and delay the *fitr* prayer having breakfast before coming to it.

- **Description of the `*Eid* Prayer and its speech:**
  - The Imam leads Muslims in two *rak`ats* without *adhan* or *iqamah*
  - He repeats *takbeer* seven times in the first *rak`ah* including *takbeer* of *ihram* and five in the second without counting that of rising.
  - He raises his hands with every *takbeer* as ibn `Omar used to do.
  - He repeats the above mentioned remembrance in between *takbeers*.
  - He then recites *Al-Fatihah* and another *surah*.
  - After prayer, the imam or another one gives a two-part speech.

- Both the additional *takbeers* and two speeches are Sunnah.

- There is no Sunnah prayer offered before or after *`eid* prayer.

- Joining the imam before *tasleem*, the latecomer completes the prayer as described above, and if he fails to join the imam, no make up is due on him but still performing it is allowable.

- **Rulings of At-takbeer:**
  - General *takbeer* is recommended during the nights of two *`eids*.
  - As for *`eidul-adha*, *takbeer* is recommended right after fininshig the obligatory prayers, from the *fajr* of the day of *`arafah* to the *`asr* of the last day of *tashreeq*[1].

[1] Days of *tashreeq* are the three days following the day of *adha*.

# Self-assessment Questions

## Essay Questions:

1. Describe the way of performing the prayer of fear.
2. What are the conditions for the validity of *jumu`ah* prayer?
3. State the rulings pertaining to *takbeer* in the two *`eids*.

## Place a check mark for correct answers and an 'X' for wrong answers:

1. The prayer of fear is performed only in the case of war. ( )
2. Al-Jumu`ah prayer is obligatory upon every Muslim male and female. ( )
3. Al-Jumu`ah prayer is not obligatory on the sick. ( )
4. If one joins the imam in jumu`ah right before tasleem, he completes the prayer as jumu`ah (two rak`ats). ( )
5. It is not recommended to delay the adha prayer. ( )
6. It is preferable to raise his hands when saying takbeers in `eid prayers. ( )

7. The additional takbeers and speech of `eid are Sunnah. ( )
8. There are two sunnah rak`ats before `eid prayer. ( )

## ***Multiple-choice Questions:***

1. The majority of scholars maintain that the time of *al-jumu`ah* prayer is that of (*salatul-eid* - *Adh-dhuhr* prayer).

2. According to the hanbali position, the least number of attendants by which *al-jumu`ah* prayer can be established is (three – twelve –forty).

3. The *`eid* prayer is (an individual obligation - a communal obligation).

4. The imam of the *`eid* prayer repeats takbeer (nine – seven– five) times in the first *rak`ah*.

5. Takbeer of *`eidul-adha* starts from the (*fajr* -*`asr* - *maghrib*) of the day of *`Arafah*.

6. The one performing the prayer of fear is (always allowed – in no way allowed – allowed in case of intense fear) to give his back to the *qiblah*.

## *Didactic activity:*

**Dear learner, in order to learn more about the topics tackled in this unit, you should:**

*Write a paper on the rulings related to prayers of fear, jumu`ah and `eid.*

# كتاب الجنائز

# *THE BOOK OF FUNERALS*

# Unit One

# FUNERALS

# Contents of the Unit:

- **Upon one's Death**
- **Washing and Shrouding the Deceased**
- **Funeral Prayer**
- **Burying the Deceased**
- **Consoling the Relatives**
- **Visiting Graves**
- **Good Deeds done on Behalf of the Deceased**

## Importance of the Unit:

This unit tackles a serious topic that concerns every Muslim. Learning the rulings of funerals helps one avoid falling into the many acts innovated in the ceremonies of the funeral and explains what should be done with the deceased from their death till being buried. It further highlights some other rulings related to the funeral and the deceased. All in all, Islamic religion shows high respect for human being even after death.

## Learning Objectives:

Dear learner, after studying this lecture you should be able to:

- Describe what should be done with the deceased right after death and before washing.
- Depict the way of washing and shrouding the deceased.
- Recognize the Sunnah followed in burying the deceased and visiting the graves.
- Recognize the good deeds that benefit the deceased.

## Text and Exposition

وإذا تيقن موته غمضت عيناه، وشد لحياه، وجعل على بطنه مرآة أو غيرها.

(I) **And if his death was certain**[(1)], his eyes should be closed[(2)], and his jaw should be tied[(3)] and a mirror[(4)] or another thing should be placed on his abdomen.[(5)]

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(1) Before that, the Messenger of Allah (blessings and peace be upon him) said: "instruct your dying ones to say: la ilaha illa Allah (There is no god but Allah). This must be done gently, for example, you may simply say it in front of the dying person.

(2) For that is what the Prophet (blessings and peace be upon him) did to Abu Salamah when he died. (M)

(3) Wrapping a bandage around his head to keep his mouth closed.

(4) That is to avoid the distension of the abdomen by placing something heavy on it, whether it is a mirror or otherwise.

(5) They should also cover his entire body (unless he died in a state of Ihram) since that was done to the Prophet when he (Peace be upon him) died. (Ag) If someone from his relatives or friends wanted to uncover the head and even kiss the deceased, they may do that for Abu Bakr did it to the Prophet when he (Peace be upon him) died. (B) And they should start the process of washing and burial promptly for the Prophet (Peace be upon him) said: "Hasten with the funeral…" (Ag) and that means that he should preferably be buried where he died and not moved to a different town or country unless that was part of his will, then it should be respected as long as there will be no undue hardship incurred. It is also important to pay off his debt as soon as possible for the Prophet used to command that as in many reports.

**(II) [Washing]** [1]

فإذا أخذ في غسله

And when they start to wash him,

سترت عورته

1. his nakedness should be covered; and

ثم يعصر بطنه عصراً رفيقاً،

2. his abdomen should be squeezed gently; and

ثم يلف على يده خرقة فينجيه بها

3. the washer should wrap his hand with a cloth and wash his private areas; and

ثم يوضئه

4. make *wudu'* for him [2]; and

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(1) Washing the dead, shrouding him and praying on him are all collective/communal obligations. This type of obligation takes precedence over all supererogatory deeds, and some, including Imam al-Haramain considered them even higher than the individual obligations. There are details in comparing the two types, and there is no simple answer.

(2) Ag) reported that the Messenger of Allah (blessings and peace be upon him) said: "Start with the right parts of her and the parts washed in wudu'." That is when he instructed the women who washed his daughter Zainab (may Allah be pleased with her).

ثم يغسل رأسه ولحيته بماء وسدر

5. then wash his head and beard with water and the ground leaves of the lote tree[1]; and

ثم شقه الأيمن ثم الأيسر ثم يغسله.

6. then he should wash his right side; and then the left[2]; and then wash his entirety.

كذلك مرة ثانية وثالثة

7. Then a second time and then a third;

يمر في كل مرة يده فإن خرج منه شئ غسله وسده بقطن، فـإن لم يستمسـك فبطين حر، ويعيد وضوءه،

8. each time he presses with his hand on his stomach, and if something came out of him he then washes it (the filth) and stuffs it (the rectum and anus) with a piece of cotton[3], and if that didn't stay, then with clay; and he

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(1) Soap would serve the same purpose.

(2) (Ag) reported that the Messenger of Allah (blessings and peace be upon him) said: "Start with the right parts of her and the parts washed in wudu'." That is when he instructed the women who washed his daughter Zainab (may Allah be pleased with her).

(3) Preferably scented with *hunoot*, which is a mixture of camphor and sandalwood made into a perfume.

repeats his ablution; and

وإن لم ينق بثلاث زاد إلى خمس أو إلى سبع

9. if washing three times didn't suffice in cleaning, he should increase it to five or seven[1]; and

ثم ينشفه بثوب

10. then he dries him out with a cloth; and

ويجعل الطيب في مغابنه ومواضع سجوده، وإن طيبه كله كان حسناً، ويجمر أكفانه،

11. perfume should be applied to his skin folds and the spots of prostration[2]. And if he applies perfume to his entire body, it would be good[3]. And he should scent his shrouds with incense[4]; and

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(1) For the Prophet (blessings and peace be upon him) instructed the women who washed Zainab to do so ( 3 or 5 or 7) or even more if they see fitting (Ag).
(2) The body parts that touch the ground during prostration.
(3) For the Prophet (blessings and peace be upon him) instructed the women who washed Zainab to use camphor (Ag).
(4) For the Messenger of Allah (blessings and peace be upon him) said: "If you perfume a dead body, do it three times." (A & H) from Jabir. This applies to the body as well as the shrouds. The companions used aloes-wood.

وإن كان شاربه أو أظفاره طويلة أخذ منه، ولا يسرح شعره.

12. if his moustache or nails were long, he trims them and should not comb his hair[1].

والمرأة يضفر شعرها ثلاثة قرون ويسدل من ورائها،

13. And the woman should have her hair braided into three braids[2] and kept behind her

**(III) [shrouding]**

ثم يكفن في ثلاث أثواب بيض ليس فيها قميص ولا عمامة يدرج فيها إدراجاً. وإن كفن في قميص وإزار ولفافة فلا بأس،

- [For a Man] Then, he gets shrouded in three[3] white[4] garments[5], of which none is a *qamees* (the top that goes

(1) So as not to fall.
(2) (Ag) reported from Umm 'Atiyah that she did that to the Prophet's daughter.
(3) (Ag) from 'Aishah: "The Messenger of Allah (blessings and peace be upon him) was shrouded in three pieces of new white sheets of cloth (cotton) from a town in Yemen without a shirt or a turban."
(4) Ibn 'Abbas said that the Prophet (blessings and peace be upon him) said: "Wear white clothes, for these are your best clothes, and enshroud your dead in them." (A, D & T: S)
(5) The Messenger of Allah (blessings and peace be upon him) said: "If one is in charge of the body of his dead brother, let him make good his shrouds." (M) But he (blessings and peace be upon him) also said: "do not exaggerate regarding the shrouds for they are taken away (worn out) soon." (D). Thus, moderation is the answer.

down to the middle of the leg or longer) or a *'emamah* (turban). He should be placed into those non form-fitting cloths. And if he was shrouded in a *qamees*, *izar* (the bottom piece that gets wrapped around the lower half) and a shroud, there is no harm.

والمرأة تكفن في خمسة أثواب، في درع ومقنعة وإزار ولفافتين

- [For a Woman] The woman is shrouded in five shrouds: 1- in a dress 2- *Miqna'ah* (head cover that is bigger than a *khimar*) 3- *izar* 4&5- two shrouds[1].

**(IV) [Who Should Wash, Pray and Burry]**

وأحق الناس بغسله والصلاة عليه ودفنه وصيه في ذلك ثم الأب ثم الجد ثم الأقرب فالأقرب من العصبات،

[For a Man] The one most entitled to washing him, praying on him and burying him is the one appointed by him to do so in his legacy, then the father and the grandfather, then the closest of the kin (from the paternal side)and so on.

وأولى الناس بغسل المرأة الأم ثم الجدة ثم الأقرب فالأقرب من نسائها، إلا أن الأمير يقدم في الصلاة على الأب ومن بعده

(1) For that is what the Prophet gave them to shroud Umm Kulthoom in. (D)

**(V)** **[For a Woman] And the most entitled to washing the woman is the mother, then the grandmother, and then the closest of the kin of the related women. Except that the *Ameer* (leader) is given precedence in prayer over the father and those after him.**

**(VI)** **[The Prayer]**

**a. [The Description]**

والصلاة عليه :

And the form of the prayer[1] for him is as follows:

يكبر ويقرأ الفاتحة

1- He makes takbeer and recites the Fatihah; and

ثم. يكبر الثانية ويصلي على النبي ﷺ،

2- then makes a second takbeer and sends blessings onto the Prophet (blessings and peace be upon him); and

(1) The funeral prayer is a communal obligation, and its reward is enormous: Abu Hurairah narrated that the Prophet (blessings and peace be upon him) said: "Whoever follows a funeral procession and offers the prayer for the deceased, will get one qirat of reward. And whoever follows it and remains with it until the body is buried, will get two qirats of reward, the least of which is equal in weight to Mount Uhud." (AG)

ثم يكبر ويقول: اللهم اغفر لحينا وميتنا وشاهدنا وغائبنا وصـغيرنا وكبيرنـا وذكرنا وأنثانا، إنك تعلم منقلبنا ومثوانا وأنت على كل شئ قدير، اللهم من أحييته منا فأحيه على الإسلام والسنة، ومن توفيته فتوفه عليهما، اللهم اغفر له وارحمه وعافه واعف عنه وأكرم نزله ووسع مدخله واغسله بالماء والـثلج والبرد ونقه من الخطايا كما ينقى الثوب الأبـيض مـن الـدنس، وأبدلـه داراً خيراً من داره، وجواراً خيراً من جواره، وزوجاً خيراً مـن زوجـه، وأدخلـه الجنة وأعذه من عذاب القبر ومن عذاب النار، وافسح له في قـبره ونـور لـه فيه.

3- Then makes takbeer and says: "O Allah forgive the living amongst us and the dead, the present and the absent, the young and the old, the male and female, for verily you know our return and abode and you are most capable over all things. O Allah, whoever of us you extend his life, make him live on (by) Islam and the sunnah and he whom you cause to die, let him die on them…..[(1)] O Allah, forgive him and bestow mercy on him and spare him all punishment and pardon him and make honorable his dwelling and make spacious his entrance and wash him

(1) Up to this point was reported by (D/T/N/Ma) and authenticated by Ibn Hazm, Ibn Daqeeq al-'Eid, al-Albani and others, though de-authenticated by some including Ibn Hajar, thus Ibn Katheer called it controversial. The majority authenticated it. The second part is reported by (M).

with water, ice and snow and purify him from his sins as you purify the white garment from filth; and give him instead of his house a house better than it, and instead of his company one that is better than it. And a wife better than his and admit him into paradise and protect him from the torment of the grave and that of the hellfire; and make spacious his grave and make light therein."

ثم يكبر ويسلم تسليمة واحدة عن يمينه.

1- Then, he makes takbeer and makes one tasleem to the right side.

ويرفع يديه مع كل تكبيرة،

2- He raises his hands with every takbeer.

**b. [The Obligatory Part]**

والواجب من ذلك

The mandatory parts of all of that are:

التكبيرات،

1- The *takbeers*[1]

(1) (Ag) reported from Jabir: "Allah's Messenger (blessings and peace be upon him) offered the funeral prayers for *Najashi* (Negus) and made four *takbeers."*

والقراءة،

2- The recitation [of the Fatihah]

والصلاة على النبي ﷺ،

3- Sending blessings onto the Prophet (blessings and peace be upon him)

وأدنى دعاء الحي للميت،

4- And the least supplication for the deceased by the living

والسلام.

5- And the tasleem

### c. [More Rulings For The Prayer]

ومن فاتته الصلاة عليه صلى على القبر إلى شهر،

And he who misses the prayer on him may pray at his grave for up to one month.(1)

(1) There is no clear evidence on the time limit, but it is proven that the prophet did pray by the grave on people who were prayed on without his presence more than once as reported by (N, A, Hibb:Auth) (one of them was the black woman who used to sweep the mosque). The funeral prayer is the only one to be prayed with the grave in front of the person for the Messenger said: "do not sit

وإن كان الميت غائباً عن البلد صلى عليه بالنية،

And if the deceased is absent from the town, he prays on him with the intention (as if he is in front of him).[1]

**(VII) [Special Cases]**

[Washing Impossible]

ومن تعذر غسله لعدم الماء أو لخوف عليه من التقطع كالمجدور أو المحترق أو لكون المرأة بين رجال أو الرجل بين نساء فإنه ييمم.

And if washing him is not possible because of the lack of water or fear from the maceration of his body, like in the case of the one afflicted by small pox or burnt or when it is a woman amongst men or a man amongst women, then he is to be given dry ablution (*tayammum*).

إلا أن لكل من الزوجين غسل صاحبه، وكذلك أم الولد مع سيدها.

Except that it is permissible for each one of the spouses

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on the graves and do not pray towards them." (M) The funeral prayer is an exception due to the proof hereabove.

(1) For it was reported by (Ag) that the Prophet did pray on the najashey (negus) when he died in Abyssinia and his companions prayed behind him. It is not prescribed however to pray on everyone who died in a remote location for that was not reported, nor is it practical. It may be indicayed if some one made great contributions to the religion and/or ummah or died in a non-Muslim land where he didn't get prayed on. Flexibility must be shown, however, for the matter is not unequivocally settled.

to wash his companion. Likewise, the mother of the child[1] with her master.

والشهيد

For the martyr,

إذا مات في المعركة لم يغسل ولم يصلى عليه، وينحى عنه الحديد والجلود ثم يزمل في ثيابه، وإن كفن بغيرها فلا بأس،

when he dies in the battle, he is not washed nor is a prayer offered on him.[2] The iron (metal) and leather must be taken off of him and he then gets wrapped in his clothes and if he was shrouded with others, there is no harm.

والمحرم

The one who dies in a state of ihram[3]

يغسل بماء وسدر، ولا يلبس مخيطاً، ولا يقرب طيباً، ولا يغطى رأسه، ولا يقطع شعره ولا ظفره،

Is washed with water and the crushed dry leaves of the

(1) *Umm al-walad* is a slave woman who gives birth to her master's child. Then, she can not be sold or passed on in inheritance and she becomes free upon the death of her master.
(2) For the Prophet instructed them to burry the martyrs of the battle of Uhud without washing them or praying on them." (B)
(3) Ihram is the intention to perform the hajj or 'umrah and includes the devotional abstinence from certain matters as prescribed.

lote tree (*sidr*). And does not wear form-fitting clothes and does not get perfumed and his head does not get covered and his hair does not get cut nor are his nails clipped.[1]

**(VIII) [Burial]**

ويستحب دفن الميت في لحد

And it is preferable to burry the dead in a *lahd* (L-shaped grave with a crevice at the bottom facing the qiblah)[2]

وينصب عليه اللبن نصباً كما صنع برسول الله ﷺ،

And build a partition of unbaked bricks. [sealing the horizontal part of the L] As it was done for the Messenger of Allah (blessings and peace be upon him).

ولا يدخل القبر آجراً ولا خشباً ولا شيئاً مسته النار،

(1) (Ag) from Ibn 'Abbas: "During the farewell hajj, while a man was standing with the the Messenger of Allah (blessings and peace be upon him) he fell off his mount (camel) and it kicked and killed him. This was mentioned to the Prophet (blessings and peace be upon him); he said: "Wash him with water and *sidr* (crushed lote tree leaves) and wrap him in his two sheets, and do not scent his body nor cover his head, for Allah (glorified and exalted be He) will raise him on the Day of judgment making *talbiyah* (the saying of the pilgrims: labbayka allahumma labbayk, labbayka la sharika laka labbayk)"."

(2) Ibn 'Abbas: The Prophet (blessings and peace be upon him) said: *'Lahd* is for us, and (*shaqq*) digging a pit (i.e., a regular grave) is for others."' Yet, both forms are acceptable for it was reported that the companions wondered which form to use for the Prophet's grave and that means that *shaqq* was also used during his time.

And he must not let into the grave baked clay or wood[1] or anything that has been touched by fire.[2]

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(1) Thus, it is disliked to burry the dead in caskets except if the land is too soft or wet, then it becomes acceptable. There is no harm doing that also if mandated by the law of the land.
Also, plaster should not be used to paint the grave, nor should anything be written on them for the Prophet (blessings and peace be upon him) "forbade the use of plaster to paint a grave, sitting on it, or erecting any structure on it." As reported by (M) from Jabir, and in (T) "… writing on them, building on them, or stepping on them." if there is fear that the grave would not be recognizable, then it may be permitted to write only the name or have a certain sign for the Messenger of Allah (blessings and peace be upon him) "carried a rock and placed it by the head side of the grave of 'Uthman Ibn Madh'oon and said: "I want to mark my brother's grave and then bury beside it whoever else of my family dies."

(2) They differed over the positioning of the deceased inside the grave and the majority is of the position that he is to be laid on his right side facing the *qiblah*. Allah knows best. After placing him, three handfuls may be successively thrown at his head as it was reported that the Prophet did.
Of the rulings related to graves is the prohibition of raising them. (M) reported from 'Ali bin Abi Talib that he said: "Should I not instruct you to do as the Messenger of Allah (blessings and peace be upon him) instructed me? Do not leave a statue erect without destroying it and do not leave a raised grave without leveling it." (M). Sayed Sabiq (may Allah bestow mercy on him) said in Fiqh-us-Sunnah (Zarabozo's translation with modifications of the translation): "Included in the discussion of raising the graves that are included under the general meaning of the ahadeeth are dome buildings, shrines built on graves, for it all constitutes the graves for masjids. The Prophet (blessings and peace be upon him) cursed those who did that. The practice of erecting buildings around graves and beautifying them causes corruption, which Islam suffers from. Part of such a corruption is the belief of some people in them which

**(IX) [Consoling the relatives]**

ويستحب تعزية أهل الميت، والبكاء عليه غير مكروه إذا لم يكن معه ندب ولا نياحة.

And it is recommended to console the relatives of the deceased(1) and crying on him is not disliked(2) as along as it

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is similar to the belief of the disbelievers in their idols and their glorifying of them. So, they thought that they [the dwellers of the graves] may benefit and harm, similar to the superstitious belief of the ignorant. Thus, they travel to these graves for fulfillment of their needs or achievement of their goals. They ask those in the graves what believers should ask only of their Lord. They ride horses to them, touch them, and seek their aid. In general, they do exactly what the pre-Islamic people used to do with their idols…Ibn Hajar in az-Zawajir said:" masjids and domes built on top of the graves must be swiftly razed"."

(1) Some of the scholars of hadeeth described as sound the hadeeth of 'Amr ibn Hazm who said that the Messenger of Allah (blessings and peace be upon him) said: " No believer gives condolences to his brother except that Allah will dress him in a suit of the suits of honor on the day of judgment." (Ma & Ba). The Prophet sent a messenger to his daughter when her son died to say to her: "Verily to Allah belongs what he took, and to Him belongs what He gave and everything has an appointed term with him, so let her be patient and seek the reward." (B)

(2) For the Messenger of Allah (blessings and peace be upon him) himself did when his son Ibraheem died and he said: " Verily the eyes shed tears and the heart feels sad, but we say not except what pleases our lord, and most certainly we are saddened by your departure (separation) O Ibraheem". (Ag) Many of the *salaf* (righteous predecessors) did not show any sadness upon the death of their loved ones, and that is out of *rida* (contentment with Allah's decrees). The Prophet, however, combined between the quality and station of *rida* by not saying anything displeasing to God and that of

is not associated with eulogizing[1] or screaming.[2]

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mercy by weeping, and that is more perfect than having either one of them alone.

(1) Eulogy is not an Islamic custom, though informal mentioning of the good doings of the dead is acceptable and done by the Prophet who also warned against cursing the dead or satirizing them when he said: "Do not slur the dead for they have already faced the consequences of their doings." (B) The exception to that is for those who are public tyrants and sinners so that the people may be deterred from following in their footsteps. The evidence on that is that the companions praised a dead person and dispraised another in funerals and the Prophet said about the praised one: "Paradise is his confirmed destiny" and about the dispraised one, he said: "The hellfire is his confirmed destiny." And he said to the companions: "You are Allah's witnesses on his earth."(Ag)

(2) It was not recorded from the prophet or the companions or the righteous predecessors that people, except for close relatives, are to sit down with the family of the deceased at their home or any other designated place. The customs prevalent in many Muslim countries such as building huge tents for people to come and extend their condolences are but innovations. They are also a great burden on the families of the dead who should be supported not burdened; The Prophet (blessings and peace be upon him) said: "Prepare food for the family of Ja'far for they were afflicted by what would make them distraught." (D & T: Auth) The disliking of such gatherings is the opinion of (S + A + some hanafis). All scholars would agree on the prohibition of such customs if associated with other forbidden acts. Sayed Sabiq (may Allah bestow mercy on him) said in Fiqh-us-Sunnah (Zarabozo's translation with modifications of the translation): " The practices of some people nowadays, such as gathering for condolences, setting up tents, spreading carpets, and incurring a lot of expenses out of arrogance and show off are all despicable innovations that are forbidden and must be avoided, especially when most of these acts are contradictory to the teachings of the Qur'an and sunnah and are vestiges of pre-Islamic customs of jahiliyyah (ignorance). Of these innovations are reciting the Quran in a melodic fashion while disregarding the rules of proper

## (X) [Visiting The Graves][1]

ولا بأس بزيارة القبور للرجال،

There is no harm in visiting the graves for men[2],

ويقول إذا مر بها أو زارها: «سلام عليكم أهل دار قوم مؤمنين، وإنا إن شاء الله بكم لاحقون، اللهم لا تحرمنا أجرهم ولا تفتنا بعدهم واغفر لنا ولهم، نسأل الله لنا ولكم العافية.»

And he should say when he passes by them or visits them: "peace be upon you, dwellers of an abode of believing folk; Allah willing, we shall follow you. O Allah, do not deprive us from their reward or misguide us through trials after them; and forgive us and them; we ask Allah for us and you safety."

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recitation, or not keeping silent when listening to the Quran or being distracted from it by indulging in smoking or such other activities. And this is not all; some of these followers of their desires are not satisfied with the first days, but designate the fortieth day [from the death] as the day to renew these abominations and to indulge in these innovations. They celebrate the anniversary of death, and another one and do other such other things without any justification by either text or reason.

(1) (M) reported from the prophet: "I used to forbid you from visiting the graves, but, now, visit them for they remind of death."

(2) There is some disagreement regarding the permissibility of women visiting the graves, and it seems to be acceptable (a + H + M) and it was reported that 'Ayisha visited the grave of her brother, Abd-ur-rahmaan. (H & Ba) but, they may not do that frequently, for the Propeht said: "may Allah curse those women who frequently visit the graves." (T: Auth)

## (XI) [Good Deeds Done On Behalf Of The deceased]

وأي قربة فعلها وجعل ثوابها للميت المسلم نفعه ذلك.

Any good deeds he [the living person] does, and makes its reward for the deceased, it will benefit him [the deceased][1].

(1) Imam Ibn al-Qayyem (may Allah bestow mercy on him) said: "Worship is of two types: financial and bodily. So, when the legislator informed us that the reward for charity reaches the dead, He indicated that the reward for financial acts of worship reaches; and when he informed us that the reward for fasting reaches the dead, He indicated that the reward of bodily acts of worship reaches. And He informed of the reaching of the reward of hajj, which is both a financial and bodily act of worship. Thus, these three types [of acts done by the living for the benefit of the dead] are supported by both the revealed texts and reason." This includes the reading of Quran, given it is not associated with any innovation. That is the opinion of the Majority, including (A). The popular opinion in (S) holds that reading the Quran is an act whose reward may be given to the dead. Allah knows best. Gathering for the recitation of the Quran for the dead is not something reported to have been done by the righteous predecessors and had it been good, they would have preceded us to it; and Allah knows best.

# Summary of the Unit

- **What is to be done right after death**
  - When someone is dying, people around him should gently remind him of *shahadah* (saying: la ilaha illa Allah). Being dead, eyes should be closed and jaw tied and something heavy should be put on the deceased's abdomen to avoid distension.

- **Washing the deceased**
  - Washing the dead, shrouding him and praying over him are collective duties.
  - Before washing the dead, his nakedness should be covered, abdomen squeezed and private parts washed with the washer's hand being wrapped with a cloth.
  - *Wudu`* is performed on the deceased, then his head and beard are washed, then his right side and the left and then his entire body.
  - The washer repeats the entire washing for odd number (three, five or seven if needed) pressing on the stomach in each time. If there are any exudates he washes them away and washes the private parts again and can stuff the anus with cotton or clay if needed, then repeats performing ablution on the dead.
  - The dead body is thereafter dried out with a cloth and perfumed along with the shroud.
  - Long nails or mustaches may be trimmed.
    - Women's hair should be entwined into three braids.

- The one most entitled to wash the deceased, lead the prayer over him and bury him is that named in the will of the deceased, then the father, the grandfather, then the closest of the paternal kin and so on. As for the dead woman, her mother, grandmother and then the closest of her female kin are the most entitled ones.
- Spouses can wash each other, and this applies to the mother of the child with her master as well.

- **Shrouding:**
  - The man is wrapped in three white sheets and the woman in five.

- **Funeral Prayer:**
  - One makes four *takbeers* raising hands with each; after the first one recites the Fatihah, after the second sends blessings onto the Prophet (peace be upon him), after the third makes a sincere *du`aa* for the deceased and his relatives and after the fourth makes tasleem.
  - If one misses the funeral prayer, he may perform it at the grave of the deceased. If the deceased died far away he may be prayed on in certain cases; review the commentary above.

- **Washing impossible:**
  - If washing is impossible for any reason including the above ones, then *tayammum* is performed on the deceased.

- **The martyr**
  - The martyr is neither washed nor prayed over. He is wrapped in his own clothes and can be shrouded with other sheets over his clothes.

- **Death in a state of *ihram***
  - The one who dies in a state of *ihram* is washed with water and *sidr*, and should not be dressed in formfitting clothes nor get perfumed. His head is not to be covered, hair should not be cut and nails should not be clipped.

- **Burial:**
  - It is preferable to bury the dead in a *lahd* and build a partition of unbaked bricks.
  - Objects touched by fire should not be used in the grave; review the commentary above.

- **Consolation:**
  - Consoling the relatives of the deceased is recommended.
  - Crying is not disliked unless done with eulogizing and wailing; review the commentary above.

- **Visiting graves:**
  - Men are recommended to visit the graves and recite the supplication mentioned above. Visiting for women is a controversial issue and seems to be permissible if done infrequently as clarified in the commentary above.

- **Good deeds for the deceased:**
  - Making good deeds and dedicating their reward to the deceased would benefit.

# Self-assessment Questions

## Essay Questions:

1. What should be done with the deceased right after death?
2. Describe the funeral prayer.
3. State the rulings pertaining to burial and consolation.

## Place a check mark for correct answers and an 'X' for wrong answers:

1. Washing the dead is an individual duty. ( )
2. Wudu` is performed on the deceased before the entire washing. ( )
3. Long nails or mustaches may not be trimmed. ( )
4. The deceased father is absolutely the most entitled one to wash him. ( )
5. Hands are raised with takbeer in funeral prayer. ( )
6. In leading the funeral prayer, the ruler takes precedence over father and grandfather. ( )
7. The martyr should not be washed but is only prayed over. ( )
8. Crying for the deceased is not forbidden. ( )

## ***Multiple Choice Questions:***

1. Performing prayer over the deceased is (an individual duty – a collective duty – a recommended act).

2. The entire dead body is washed (just one time – two times – three times and more if needed).

3. The one most entitled to wash the dead is (his father – the one named in the will – his mother).

4. Man is wrapped in (two – three - five) sheets.

5. Woman is wrapped in (three – five - six) sheets.

6. In funeral prayer, *du`aa* for the deceased is made after the (second– third - fourth) takbeer.

7. Performing prayer over the deceased at the grave is (forbidden – permissible - disliked).

8. Visiting graves is (recommended – forbidden - disliked).

## *Didactic activity*

**Dear learner, in order to learn more about the issues covered in this unit, you should:**

*Write a paper on, "funerals" covering all issues relevant.*

# Contents of The Book